

THE  
BOOK  
OF  
COMMON  
PRAYER:

AND  
ADMINISTRATION  
OF THE  
SACRAMENTS:

And other RITES  
and CEREMONIES of  
the CHURCH of  
ENGLAND.



LONDON:

Printed by Robert Barker, Printer  
to the Kings most Excellent Ma-  
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of John Bill. 1638.

*Cum Privilegio.*



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¶ An



**An Act for the Uniformitie of  
Common Prayer, and Service, in the  
Church, and administration of the  
SACRAMENTS.**



Here at the death of our late  
Soveraign Lord, King *Ed-  
ward* the sixt, there remained  
one uniform order of Common  
Service and Prayer, and of  
the Administration of Sacra-  
ments, Rites, and Ceremonies  
in the Church of England, which was set forth in  
one Book, intituled, The Book of Common  
Prayer, and Administration of Sacraments, and  
other Rites and Ceremonies in the Church of  
England, authorised by Act of Parliament, hold-  
en in the fift and sixt yeers of our said late So-  
veraign Lord, King *Edward* the sixt, intituled, An  
Act for the uniformitie of Common Prayer, and  
administration of the Sacraments: the which was  
repealed and taken away by Act of Parliament,  
in the first yeer of the reign of our late Soveraign  
Lady, Queen *Mary*, to the great decay of the due  
honour of God, and discomfort to the Professors  
of the truth of Christs Religion.

Be it therefore enacted by the authority of this  
present Parliament, that the said Statute of re-  
peals, and every thing therein contained, onely  
concerning the said Book, and the Service, admini-  
stration of Sacraments, Rites, and Ceremo-  
nies, contained or appointed, in, or by the said  
Book, shall be void and of none effect, from, and  
after the feast of the Nativity of *S. John Baptist*  
next coming. And that the said Book, with the  
order of Service, and of the administration of  
Sacraments, Rites, and Ceremonies, with the  
alteration and additions therein added and ap-  
pointed by this Statute, shall stand, and be, from  
and after the said feast of the Nativity of Saint  
*John Baptist*, in full force and effect, according to

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the tenor and effect of this Statute: any thing in the foresaid Statute of repeal to the contrary notwithstanding.

And further be it enacted by the Queens Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers, in any Cathedrall or Parish Church, or other place within this Realm of England, Wales, and the Marches of the same, or other the Queens Dominions, shall from and after the feast of the Nativity of Saint *John* Baptist next coming, be bounden to say and use the Mattens, Even-song, celebration of the Lords Supper, and administration of each of the Sacraments, and all other common and open Prayer, in such order and form as is mentioned in the said Book, so authorized by Parliament in the said fift and sixt year of the reign of King *Edward* the sixt, with one alteration or addition of certain Lessons to be used on every Sunday in the year, and the form of the Letany altered and corrected, and two sentences onely added in the delivery of the Sacrament to the communicants, and none other, or otherwise. And that if any maner of Parson, Vicar, or other whatsoever Minister, that ought or should sing or say Common prayer mentioned in the said Book, or minister the Sacraments, from and after the Feast of the Nativity of Saint *John* Baptist next coming, refuse to use the said Common Prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should use to minister the same, in such order and form as they be mentioned and set forth in the said Book, or shall wilfully or obstinately standing in the same, use any other Rite, Ceremony, Order, Form, or maner of celebrating of the Lords Supper openly or privily, or Mattens, Even-song, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the said Book (Open prayer in and throughtout this Act, is meant that Prayer which is for other to come unto or hear, either in common Churches, or private Chappels, or Oratories, commonly called, *The Service of the Church*) or shall preach, declare, or speak anything in the derogation, or depraving of the said Book, or any thing therein

therein contained, or of any part thereof, and shall be thereof lawfully convicted, according to the Laws of this Realm, by verdict of twelve men, or by his own confession, or by the notorious evidence of the fact: shall lose and forfeit to the Queens Highnesse, her heirs and Successors, for his first offence, the profit of all his spirituall Benefices or Promotions, coming or arising in one whole yeer next after his conviction. And also that the person so convicted, shall for the same offence suffer imprisonment by the space of six moneths, without Bail or Mainprise. And if any such person, once convicted of any offence concerning the premisses, shall after his first conviction estsoons offend, and be thereof in form aforesaid lawfully convicted: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeer, and also shall therefore be deprived *ipso facto* of all his spirituall promotions. And that it shall be lawfull to all Patrons or Donours of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twice convicted in form aforesaid shall offend against any of the premisses the third time, and shall be thereof in form aforesaid, lawfully convicted: that then the person so offending, and convicted the third time, shall be deprived *ipso facto* of all his spirituall Promotions, and also shall suffer imprisonment during his life.

And if the person that shall offend and be convicted in form aforesaid, concerning any of the premisses, shall not be Beneficed, nor have any spirituall promotion, that then the same person so offending and convicted, shall for the first offence suffer imprisonment during one whole yeer next after his said conviction, without Bail or Mainprise. And if any such person, not having any spirituall promotion, after his first conviction, shall estsoons offend in any thing concerning the premisses, and shall in form aforesaid be thereof lawfully convicted: that then the same person shall for his second offence suffer imprisonment during his life.

And it is ordained and enacted by the authority

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abovesaid, that if any person or persons whatsoever, after the said feast of the Nativity of S. John Baptist next coming, shall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or speak any thing in the derogation, depraving, or despising of the same Book, or of any thing therein contained, or any part thereof, or shall by open fact, deed, or by open threatening, compell, or cause, or otherwise procure, or maintain any Parson, Vicar, or other Minister in any Cathedrall, or Parish Church, or in Chappell, or in any other place, to sing or say any Common and open Prayer, or to minister any Sacrament, otherwise, or in any other manner and form then is mentioned in the said Book, or that by any of the said means shall unlawfully interrupt or let any Parson, Vicar, or other Minister in any Cathedrall or Parish Church, Chappell, or any other place, to sing or say Common and open Prayer, or to minister the Sacraments, or any of them, in such manner and form as is mentioned in the said Book: that then every such person, being thereof lawfully convicted in form abovesaid, shall forfeit to the Queen our Sovereign Lady, her heirs and successours, for the first offence an hundred marks. And if any person or persons, being once convicted of any such offence, afterwards offend against any of the last recited offences, and shall in form aforesaid be thereof lawfully convicted: that then the same person so offending and convicted, shall for the second offence forfeit to the Queen our Sovereign Lady, her heirs and successours, four hundred marks. And if any person after he in form aforesaid, shall have been twice convicted of any offence concerning any of the last recited offences, shall offend the third time, and be thereof in form abovesaid lawfully convicted, that then every person so offending and convicted, shall for his third offence forfeit to our Sovereign Lady the Queen, all his goods and chattels, and shall suffer imprisonment during his life. And if any person or persons, that for his first offence concerning the premises, shall be convicted in form aforesaid, do not pay the summe to be paid by vertue of his conviction, in such manner and form as the  
same

*of Common prayer.*

same ought to be paid within six weeks next after his conviction: that then every person so convicted, and so not paying the same, shall for the same first offence, instead of the said summe, suffer imprisonment by the space of six moneths, without bail or mainprife. And if any person or persons, that for his second offence concerning the premises, shall be convicted in form aforesaid, do not pay the said sum to be paid by vertue of his conviction and this estatute, in such manner and in form as the same ought to be paid, within six weeks next after this said second conviction: that then every person so convicted and not paying the same, shall for the same second offence, in the stead of the said summe, suffer imprisonment during twelve moneths, without bail or mainprife. And that from and after the said Feast of the Nativity of Saint *John* Baptitt next coming, all and every person and persons inhabiting within this Realm, or any other the Queens Majesties dominions, shall diligently and faithfully, having no lawfull or reasonable excuse to be absent, endeavour themselves to resort to their Parish Church or Chappel accustomed, or upon reasonable let thereof, to some usuall place where common prayer and such service of God shall be used in such time of let, upon every Sunday, and other dayes ordained and used to be kept as holy dayes: and then and there to abide orderly and soberly, during the time of Common prayer, preachings, or other Service of God there to be used and ministred, upon pain of punishment by the Censures of the Church: And also upon pain that every person so offending shall forfeit for every such offence twelve pence, to be levied by the Churchwardens of the Parish, where such offence shall be done, to the use of the poor of the same Parish, of the goods, lands, and tenements of such offender, by way of distresse. And for due execution hereof, the Queens most excellent Majesty, the Lords Temporall, and all the Commons in this present Parliament assembled, doth in Gods Name earnestly require and charge all the Archbishops, Bishops, and other Ordinaries, that they shall endeavour themselves to the uttermost of their knowledges, that the due and true execution hereof, may be had through.

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out their Diocesse and charges, as they will answer before God, for such evils and plagues wherewith Almighty God may justly punish his people for neglecting his good and wholsome Law. And for the authoritie in this behalf, Be it further enacted by the authoritie aforesaid, That all and singular the same Archbishops, Bishops, and all other their Officers, exercising Ecclesiasticall jurisdiction, as well in place exempt, as not exempt, within their Diocesse, shall have full power and authority by this Act, to reform, correct, and punish by Censures of the Church, all and singular persons, which shall offend within any their Jurisdictions or Diocesse, after the said feast of the Nativitie of Saint John Baptist next coming, against this Act and Statute: any other Law, Statute, Priviledge, Libertie, or Provision heretofore made, had or suffered to the contrary notwithstanding.

And it is ordained and enacted by the authority aforesaid, that all and every Justice of Oyer and Determiner, or Justices of Assise, shall have full power and authoritie in every of their open and generall Sessions, to enquire, hear, and determine all, and all manner of offences that shall be committed or done contrary to any article contained in this present Act, within the limits of the Commission to them directed, and to make processe for the execution of the same, as they may do against any person being indicted before them of trespass, or lawfully convicted thereof.

Provided alwayes, and be it enacted by the authoritie aforesaid, that all and every Archbishop and Bishop, shall or may at all time and times at his liberty and pleasure, joyn and associate himself, by vertue of this Act, to the said Justices of Oyer and Determiner, or to the said Justices of Assise, at every of the said open and generall Sessions to be holden in any place within his Diocesse, for and to the enquiry, hearing and determining of the offences aforesaid.

Provided also, and be it enacted by the authoritie aforesaid, That the Books concerning the said Service, shall at the costs and charges of the Parishioners of every Parish and Cathedrall Church, be attained and gotten before the said Feast of the Nativitie of Saint John Baptist next following

*of Common Prayer.*

Following : and that all such Parishes and Cathedral Churches, or other places where the said books shall be attained and gotten, before the said Feast of the Nativity of Saint John Baptist, shall within three weeks next after the said books so attained and gotten, use the said Service, and put the same in use according to this Act.

And be it further enacted by the authority aforesaid, that no person or persons shall be at any time hereafter impeached, or otherwise molested, of, or for any of the offences above mentioned, hereafter to be committed or done contrary to this Act, unlesse he, or they so offending, be thereof indicted at the next generall Sessions, to be holden before any such Justices of Oyer and Determiner, or Justices of Assise, next after any offence committed or done, contrary to the tenor of this Act.

Provided alwayes, and be it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence above mentioned, shall be tried by their Peers.

Provided also, and be it ordained and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bailiffes, and other head officers, of all and singular Cities, Boroughs, and Towns Corporate, within this Realm, Wales, and the Marches of the same, to the which Justices of Assise do not commonly repair, shall have full power and authority by vertue of this Act, to enquire, hear, and determine the offences aforesaid, and every of them, yearly within fifteen dayes after the Feasts of Easter, and Saint Michael the Archangel, in like manner and form as Justices of Assise, and Oyer, and Determiner may do.

Provided alwayes, and be it ordained and enacted by the authority aforesaid, That all and singular Archbishops and Bishops, and every of their Chancellors, Commissaries, Archdeacons, and other Ordinaries having any peculiar Ecclesiasticall jurisdiction shall have full power and authority by vertue of this Act, as well to enquire in their Visitations, Synods, or elsewhere within their jurisdiction; at any other time and place, to



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take accusations and informations of all and every the things above mentioned, done, committed or perpetrated within the limits of their jurisdiction and authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other Censures and Processees, in like form as heretofore hath been used in like cases by the Queens Ecclesiasticall Laws.

Provided alwayes, and be it enacted, that whatsoever person offending in the premisses, shall for the first offence receive punishment of the Ordinarie, having a testimoniall thereof under the said Ordinaries seal, shall not for the same offence eschoons be convicted before the Justices: and likewise, receiving for the said first offence punishment by the Justices, he shall not for the same offence eschoons receive punishment of the Ordinarie: any thing contained in this Act to the contrary notwithstanding.

Provided alwayes, and be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be retained, and be in use, as was in this Church of *England* by the authority of Parliament in the second year of the reign of King *Edward* the sixt, untill other order shall be therein taken by authority of the Queens Majestie, with the advice of her Commissioners, appointed and authorized under the great Seal of England for causes Ecclesiasticall, or of the Metropolitane of this Realm. And also that if there shall happen any contempt, or irreverence to be used in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Book: the Queens Majestie may by the like advice of the said Commissioners, or Metropolitane, ordain and publish such further Ceremonies or Rites, as may be most for the advancement of Gods glory, the edifying of his Church, and the due reverence of Christs holy mysteries and Sacraments.

And be it further enacted by the authoritie aforesaid, that all Laws, Statutes, and Ordinances, wherein or whereby any other Service, Administration of Sacraments, or Common prayer is limited, established, or set forth to be used within this Realm, or any other the Queens Dominions and Countreys, shall from henceforth utterly be void, and of none effect.



¶ By the King.

¶ A Proclamation for the authorizing an Uniformitie of the Booke of Common Prayer to be used  
*throughout the Realme.*

**A**lthough it cannot be unknown to Our Subjects by the former Declarations we have published, what Our purposes and proceedings have been in matters of Religion since Our coming to this Crown: Yet the same being now by Us reduced to a settled form, We have occasion to repeat somewhat of that which hath passed: And now at Our very first entry into the Realme, being entertained and importuned with Informations of sundry Ministers, complaining of the errors and imperfections of the Church here, as well in matter of Doctrine, as of Discipline: Although We had no reason to presume that things were so far amiss, as was pretended, because We had seen the Kingdome under that form of Religion which by Law was established in the dayes of the late Queen of famous memorie, blessed with a peace and prosperity, both extraordinary, and of many years continuance (a strong evidence that God was therewith well pleased,) Yet because the importunitie of the Complai-  
ners

**A Proclamation for the**  
ners was great, their affirmations vehement, and the zeal wherewith the same did seem to be accompanied, very specious: We were moved thereby to make it Our occasion to discharge that duety which is the chiefest of all Kingly duties, that is, to settle the affaires of Religion, and the Service of God befoze their own. Which while We were in hand to do, as the contagion of the sicknesse reigning in Our citie of London and other places, would permit an assembly of persons meet for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then ever We gave them cause to doe, and transported with humour, began such proceedings, as did rather raise a scandall in the Church, then take offence away. For both they used forms of publique serving of God not heer allowed, held assemblies without Authority, and did other things carrying a very apparent shew of Sedition, more then of Zeal: whom We restrained by a former Proclamation in the moneth of October last, and gave intimation of the conference We intended to be had with as much speed as conveniently could be, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at Our Honour of Hampton Court, where befoze Our Self, and  
Our

## Uniformitie of Common Prayer.

Our Privie Councell were assembled many of the gravest Bishops and Prelates of the Realm, and many other learned men, aswell of those that are conformable to the State of þ Church established, as of those that dissented. Among whom what Our pains were, what Our patience in hearing and replying, and what the indifferencie and uprightness of Our judgement in determining, We leave to the report of those who heard the same, contenting our Self with the sinceritie of Our own heart therein. But We cannot conceal, that the successe of that Conference was such, as happeneth to many other things, which moving great expectation before they be entred into, in their issue produce small effects. For We found mighty and vehement Informations supported with so weak and slender proofs, as it appeareth unto Us and Our Councell, that there was no cause why any change should have been at all in that which was most impugned, the book of Common Prayer, containing the form of the publike Service of God heer established, neither in the doctrine which appeared to be sincere, nor in the Forms and Rites which were justified out of the practice of the Primitive Church. Notwithstanding, We thought meet, with consent of the Bishops and other learned men there present, That some  
small

## A Proclamation for the

small things might rather be explained then changed, not that the same might not very well have been born with by men, who would have made a reasonable construction of them: but for that in a matter concerning the Service of God We were nice, or rather jealous, that the publike Form thereof should be free, not only from blame, but from suspicion, so as neither the common Adversary should have advantage to wrest ought therein contained, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church be able to take the least occasion of cavill against it: And for that purpose gave forth Our Commission under Our great Seal of England, to the Archbishop of Canterbury and others, according to the form which the Lawes of this Realm in like case prescribe to be used, to make the said Explanation, and to cause the whole Book of Common prayer, with the same Explanation, to be newly printed. Which being now done, and established anew after so serious a deliberation, although We doubt not, but all our Subjects both Ministers and others, will receive the same with such reverence as appertaineth, and conform themselves thereunto every man in that which him concerneth: Yet have We thought it necessary, to make known by Proclamation

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**Uniformitie of Common Prayer.**  
tion Our authorizing of the same, And  
to require & enioyn all men, aswell Ec-  
clesiasticall as Temporall, to conform  
themselves unto it, and to the practise  
thereof, as the onely publike form of  
serving God, established and allowed  
to be in this Realm. And the rather,  
for that all the learned men who were  
there present, aswell of the Bishops as  
others, promised their conformitie in  
the practise of it, onely making suit to  
Us, that some few might be born  
with for a time.

Wherefore We require all Archb-  
shops, Bishops, and all other publike  
Ministers, aswell Ecclesiasticall as  
Civill, to do their dueties in causing  
the same to be obeyed, and in punishing  
the offenders according to the Lawes  
of the Realm heretofore established,  
for the authorizing of the said Book  
of Common prayer. And We think it  
also necessary, that y<sup>e</sup> said Archbishops  
and Bishops, doe each of them in his  
Province and Diocesse take order,  
That every parish do procure to them-  
selves within such time as they shall  
think good to limite, one of the said  
books so explained. And last of all, We  
do admonish all men, that hereafter  
they shall not expect nor attempt any  
further alteration in the Common and  
publike form of Gods Service, from  
this which is now established, for that  
neither wil We give way to any to pre-  
sume,

A Proclamation for the, &c.  
sume, that Our own judgement ha-  
ving determined in a matter of this  
weight, shall be swayed to alteration by  
the frivolous suggestions of any light  
spirit : neither are We ignorant of the  
inconveniencies that do arise in Go-  
vernment, by admitting innovation in  
things once settled by mature delibera-  
tion: And how necessary it is to use con-  
stancie in the upholding of the publike  
Determinations of States, for that  
such is the unquietnesse and unstedfast-  
nesse of some dispositions, affecting e-  
very yeer new forms of things, as  
if they should be followed in their un-  
constancie, would make all actions of  
States ridiculous and contemptible:  
whereas the stedfast maintaining of  
things by good advice established, is  
the weal of all Common-wealths.

Given at Our Palace of West-  
minster, the fifth day of  
March, in the first yeer of  
Our reigne of England,  
France and Ireland, and of  
Scotland the seven and thir-  
tieth.

*God save the King.*



## THE PREFACE.

**H**ere was never any thing by the wit of man so well devised, or so sure established, which in continuance of time hath not been corrupted, as (among other things) it may plainly appear by the Common prayers in the Church, commonly called Divine service. The first originall and ground whereof, if a man would search out by the ancient Fathers, he shall finde that the same was not ordained, but of a good purpose, and for a great advancement of godlinesse. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read over once every yeer, intending thereby that the Clergie, and specially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred up to godlinesse themselves, and be more able to exhort others by wholesome doctrine, and to confute them that were adversaries to the truth. And further, that the people, by daily hearing of holy Scripture read in the Church, should continually profit more and more in the knowledge of God, and be the more inflamed with the love of his true Religion. But these many yeers passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in uncertain stories, legends, responds, verses, vain repetitions, commemorations, and synodals, that commonly when any book of the Bible was begun, before three or four Chapters were read out, all the rest were unread. And in this sort the book of Esay was begun in Advent, and the book of Genesis in Septuagesima: but they were onely begun, and never read thorow. After like sort were other books of holy Scripture used. And moreover, whereas S. Paul would have such language



## *The Preface.*

language spoken to the people in the Church, as they might understand, and have profit by hearing the same; the service in this Church of England (these many years) hath been read in Latine to the people, which they understand not: so that they have heard with their ears onely, and their heart, spirit and minde have not been edified thereby.

And furthermore, notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a *Nocturne*: now of late time a few of them have been daily said, & often repeated, and the rest utterly omitted.

Moreover, the number and hardnesse of the rules called the *Pye*, and the manifold changings of the Service, was the cause, that to turn the book onely, was so hard and intricate a matter, that many times there was more businesse to finde out what should be read, then to read it when it was found out. These inconveniences therefore considered, here is set forth such an order, whereby the same shall be redressed. And for a readinesse in this matter, here is drawn out a Kalender for that purpose, which is plain and easie to be understood, wherein (so much as may be) the reading of holy Scriptures is so set forth, that all things shalbe done in order, without breaking one piece thereof from another. For this cause be cut off *Anthemies*, *Responsds*, *Invitatories*, and such like things as did break the continuall course of the reading of the Scripture. Yet because there is no remedy, but that of necessity there must be some rules, therefore certain rules are here set forth, which as they be few in number, so they be plain and easie to be understood. So that here you have an order for prayer as touching the reading of holy Scripture, much agreeable to the minde and purpose of the old Fathers, and a great deal more profitable and commodious, then that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious, and nothing is ordained to be read, but the very pure word of God, the holy Scriptures, or that which is evidently grounded upon the same, and that in such a language and order, as is most easie and plain for the understanding both of the readers and hearers. It is also  
more

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more commodious both for the shortnesse thereof, and for the plainnesse of the order, and for that the rules be few and easie. Furthermore by this order the Curates shall need none other books for their publike service, but this book and the Bible: by the means wherof the people shall not be at so great charges for books, as in times past they have been. And where heretofore there hath been great diversity in saying and singing in Churches within this Realm, some following Salisbury use, some Hereford use, some the use of Bangor, some of York, and some of Lincolne: now from henceforth all the whole Realm shall have but one use. And if any will judge this way more painfull, because that all things must be read upon the book, whereas before by the reason of so often repetition, they could say many things by heart: if those men will weigh their labour with the profit and knowledge which daily they shall obtain by reading upon the book, they will not refuse the pain, in consideration of the great profit that shall ensue thereof.

And forasmuch as nothing can almost be so plainly set forth, but doubts may arise in the use, and practice of the same: to appease all such diversity (if any arise) and for the resolution of all doubts concerning the maner how to understand, do, and execute the things contained in this book, the parties that so doubt, or diversly take any thing, shall alway resort to the Bishop of the Diocese, who by his discretion shall take order for the quieting and appeasing of the same, so that the same order be not contrary to any thing contained in this book. And if the Bishop of the Diocese be in doubt, then he may send for the resolution thereof unto the Archbishop.

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**T**Hough it be appointed in the afore-written Preface that all things shall be read and sung in the Church in the English tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may say the same in any language that they themselves do understand.

And all Priests and deacons shall be bound to say daily the Morning and Evening prayer, either privately or openly, except they be let by preaching, studying of Divinity, or some other urgent cause.

And the Curate that ministrETH in every Parish Church or Chappell, being at home, and not being otherwise reasonably letted, shall say the same in the Parish Church or Chappell where he ministrETH, and shall toll a Bell thereto, a convenient time before he begin, that such as he disposed, may come to hear Gods word, and to pray with him.

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## ¶ Of Ceremonies why some be *abolished and some retained.*



**O**F such Ceremonies as be used in the Church, and have had their beginning by the institution of man: some at the first were of godly intent and purpose devised, and yet at length turned to vanity and superstition: some entred into the Church by undiscreeet devotion, and such a zeal as was without knowledge, and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their unprofitableness, but also because they have much blinded the people, and obscured the glory of God, are worthy to be cut away, and clean rejected. Other there be, which although they have been devised by man, yet it is thought good to reserve them still, as well for a decent order in the Church (for the which they were first devised) as because they pertain to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it self considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemly and due order. The appointment of the which order pertaieth not to private men: therefore no man ought to take in hand, nor presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time the mindes of men are so divers, that some think it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their old customes: and again on the other side, some be so new fangled, that they would innovate all things

## Of Ceremonies.

things, and so despise the old, that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfie either of these parties, as how to please God, and profit them both. And yet lest any man should be offended, whom good reason might satisfie, here be certain causes rendred, why some of the accustomed Ceremonies be put away, and some retained and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof S. Augustine in his time complained, that they were grown to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Jews. And he counselled, that such yoke and burden should be taken away, as time would serve quietly to do it.

But what would S. Augustine have said, if he had seen the Ceremonies of late dayes used among us, whereunto the multitude used in his time was not to be compared? This our excessive multitude of Ceremonies was so great, and many of them so dark, that they did more confound and darken, then declare & set forth Christs benefits unto us.

And besides this, Christs Gospel is not a ceremoniall Law (as much of Moses Law was) but it is a religion to serve God, not in bondage of the figure or shadow, but in the freedome of the Spirit, being content onely with those Ceremonies which do serve to a decent order, and godly discipline, and such as be apt to stir up the dull minde of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certain ceremonies was, that they were so far abused, partly by the superstitious blindness of the rude and unlearned, and partly by the unsatiable avarice of such as sought more their own lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peradventure will be offended, for that some of the old Ceremonies are retained still: if they consider, that without some ceremonies it is not possible to keep any order, or quiet discipline in the Church,

## *Of Ceremonies.*

Church, they shall easily perceive just cause to reform their judgements. And if they think much that any of the old do remain, and would rather have all devised anew: then such men, granting some Ceremonies convenient to be had, surely where the old may be well used, there they cannot reasonably reprove the old, only for their age, without bewraving of their own folly. For in such a case, they ought rather to have reverence unto them for their antiquity, if they will declare themselves to be more studious of unity and concord, then of innovations and new fanglenesse, which (as much as may be, with the true setting forth of Christs Religion) is alwayes to be eschewed. Furthermore, such shall have no just cause with the Ceremonies reserved to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remain, are retained for a discipline and order, which (upon just causes may be altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreover, they be neither dark nor dumb Ceremonies, but are so set forth that every man may understand what they do mean, and to what use they do serve, So that it is not like, that they in time to come, should be abused as other have been, And in these our doings we condemn no other Nations, nor prescribe any thing, but to our own people only. For we think it convenient, that every Countrie should use such Ceremonies, as they shall think best to the setting forth of Gods honour and glorie, and to the reducing of the people to a most perfect and godly living, without error or superstition: And that they should put away other things, which from time to time they perceive to be most abused, as in mens ordinances it often chanceth diversly in divers Countreys.

¶ THE



**THE TABLE AND KALEN-**  
**der** expressing the order of the Psalmes,  
to be said at Morning and Evening prayer  
throughout the year, except certain pro-  
per feasts, as in the rules following  
more plainly appear.

\* \* \*

**T**He Psalter shall be read thorow once  
every moneth. And because that  
some moneths be longer then some  
other be, it is thought good to make  
them even by this means. To every  
moneth shall be appointed, as concerning this  
purpose, just thirty dayes.

And because January and March have one day  
above the said number : and February which is  
placed between them both, hath only xxviii.  
dayes : February shall borrow of either of the  
Moneths of January and March one day : and so  
the Psalter which shall be read in February, must  
begin at the last day of January, and end the first  
day of March.

And whereas May, July, August, October and  
December have xxxi. dayes apiece : it is order-  
ed that the Psalmes shall be read the last day of  
the said moneths, which were read the day be-  
fore, so that the Psalter may begin again the  
first day of the next moneth ensuing.

Now to know what Psalmes shall be read every  
day, look in the Kalender the number that is ap-  
pointed for the Psalmes, and then finde the same  
number in this Table placed at the end of the  
Kalender for that purpose : and upon that num-  
ber shall you see what Psalmes shall be said at  
Morning and Evening prayer.

And where the Cxix. Psalm is divided into  
xxii. portions, and is overlong to be read at one  
time : it is so ordered that at one time shall not  
be read above four or five of the said portions,

as you shall perceiue to be noted in this Table following.

And here is also to be noted, that in this Table, and in all other parts of the Service, where any Psalmes are appointed, the number is expressed after the great English Bible, which from the ix. Psalm, unto the Cxlviii. Psalm, following the division of the Hebrews, doth vary in numbers from the common Latine translation.



**The Order how the rest of the holy Scriptures ( besides the Psalmes ) is appointed to be read.**



The Old testament is appointed for the first Lessons at Morning and Evening prayer, and shall be read through every year once, except certain Books and Chapters which be least edifying, and might best be spared, and therefore are left unread.

The New Testament is appointed for the second Lessons at Morning and Evening prayer, and shall be read over orderly every year thrice, beside the Epistles and Gospels: except the Revelation, out of the which there be onely certain Lessons appointed upon diuers proper Feasts.

And to know what Lessons shall be read every day: Finde the day of the moneth in the Kalender following, and there ye shall perceiue the Books and Chapters that shall be read for the Lessons both at Morning and Evening prayer.

And here is to be noted, that whensoever there be any proper Psalmes or Lessons appointed for the Sundayes, or for any Feast, moveable or unmoveable: then the Psalmes and Lessons appointed in the Kalender, shall be omitted for that time.

Ye must note also, that the Collect, Epistle, and Gospel, appointed for the Sunday, shall serve all the week after, except there fall some Feast that hath his proper.



When the yeers of our Lord may be divided into four even parts, which is every fourth yeer: then the Sunday letter leapech, and that yeer the Psalms and Lessons which serve for the 23. day of February, shall be read again the day following, except it be Sunday, which hath proper Lessons of the Old Testament appointed in the Table serving to that purpose.

Also, wheresoever the beginning of any Lesson, Epistle or Gospel is not expressed: there ye must begin at the beginning of the Chapter.

And wheresoever is not expressed, how farre shall be read: there you shall read to the end of the Chapter.

Item, so often as the first Chapter of S. Matthew is read, either for Lesson or Gospel, ye shall begin the same at verse 18, *Now the birth of Jesus Christ, &c.* And the third Chapter of S. Lukes Gospel shall be read unto the middle of verse xxiij. *Being as was supposed the sonne of Joseph, &c.*

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**¶** Proper

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**PROPER LESSONS TO BE**  
 read for the first Lesson, both at Mor-  
 ning and Evening prayer, on the Sundayes  
 throughout the yere, and for some  
 also the second Lessons.

*of Sundayes of*  
*Advent.*

**T**HE first  
 ii.  
 iii.  
 iiii.

*of Mattens.*

Esai. i.  
 v.  
 xxv.  
 xxx.

*of Evensong.*

Esai ii.  
 xxiii.  
 xxvi.  
 xxxii.

*of Sundayes after*  
*Christmas.*

The first  
 ij.

Esai xxxvii.  
 xli.

Esai xxxviii.  
 xliii.

*of Sundayes after*  
*the Epipha-*  
*nie.*

The first  
 ii.  
 iii.  
 iiii.  
 v.

Esai xliii.  
 li.  
 lv.  
 lvii.  
 lix.

Esai xlv.  
 lii.  
 lvi.  
 lviii.  
 lxiii.

*of Septuagesima.*

*of Sexagesima.*

*of Quinquagesi.*

Genesis i.

Genesis iii.

Genesis ix.

Genesis ii.

vi.

xii.

*of Lent.*

First Sunday.

ii.  
 iii.  
 iiii.  
 v.  
 vi.

Genesis xix.

xxvii.

xxxix.

Genesis xlii.

Exod. iii.

ix.

Genesis xxi.

xxxiii.

xli.

Genesis xlv.

Exod. v.

x.

*of Easter day.*

1<sup>st</sup> Lesson.

II<sup>nd</sup> Lesson.

ii. Io

Exod. xii.

Rom.

vi.

Exod. xiii.

Actes ii.

## ¶ Sundayes after Easter.

	¶ Mattens.	¶ Evensong.
<b>T</b> he first.	Num. xvi.	Num. xx. ii.
ii.	xxii.	xxv.
iii.	Deut. iii.	Deut. v.
iiii.	vi.	vii.
v.	viii.	ix.
¶ Sunday after ascension day.	Deut. xii.	Deut. xiii.
¶ Whitsunday.		
i. Lesson.	Deut. xvi.	Wisd. i.
ii. Lesson.	Actes x. Then Pe- ter opened his mouth, &c.	Act. xix. it fortu- ned, &c. unto, After these, &c.
¶ Trinitie Sun- day.		
i. Lesson.	Genesis xviii.	Josua. i.
ii. Lesson.	Matth. iii.	

## ¶ Sundayes after Trinity.

	¶ Mattens.	¶ Evensong.
<b>F</b> irst Sunday.	Josua x.	Josua xxii.
ii.	Judicum iii.	Judicum v.
iii.	i. Sam. ii.	i. Sam. iii.
iv.	i. Sam. xii.	i. Sam. xiii.
v.	xv.	xvi.
vi.	ii. Sam. xii.	ii. Sam. xxi.
vii.	xxii.	xxiii.
viii.	i. King. xiii.	i. King. xvii.
ix.	xviii.	xix.
x.	xxi.	xxii.
xi.	ii. King. v.	ii. King. ix.
xii.	x.	xviii.
xiii.	xix.	xxiii.
xiiii.	Jerem. v.	Jerem. xxii.
xv.	xxxv.	xxxvi.
xvi.	Ezec. ii.	Ezec. xiii.
xvii.	xvi.	xviii.
xviii.	xx.	xxiii.
xix.	Dan. iii.	Daniel vi.
xx.	Joel ii.	Micah. vi.
xxi.	Abac. ii.	Proverb. i.

# Proper Lessons.

xxii.

xxiii.

xxiiii.

xxv.

xxvi.

Proverbs ii.

xi.

xiii.

xv.

xvii.

Psalm

xii.

xiii.

xvi.

xix.

## ¶ Lessons proper for holy dayes.

**S.** *Andrew.*  
*g S. Tho.*  
*Apost.*  
*g Nativity of*  
*Christ.*  
i. Lesson.

ii. Lesson.

*g S. Steven.*  
i. Lesson.  
ii. Lesson.

*g S. John.*  
i. Lesson.  
ii. Lesson.

*g Massens.*  
Proverbs xx.  
xxiii.

Esai ix.

Luke ii. *unto*  
And unto men  
good will.

Proverbs xxviii.  
Actes vi and vii.  
Steven full of  
faith, &c. *unto*  
And when for  
tie yeres &c.

Eccle. v.  
Apoca. i.

*g Evensong.*  
Proverbs xxi.  
xxiii.

Esai vii. God  
spake once a-  
gain to Achaz.  
Titus iii. The  
kindnesse and  
love, &c.  
Eccles. iiiii.

Actes vii. When  
forty yeres were  
&c. *unto* Steven  
full of the holy  
Ghoſt, &c.  
Eccles. vi.  
Apoca. xxii.

*g Innocents day.* Jere. xxi. *unto*  
Moreover I  
*g Circumcision.* heard Ephraim  
i. Lesson. Genesis xvii.

ii. Lesson.

*g Epiphanie.*  
i. Lesson.  
ii. Lesson.

Rom. ii.

Esay xl.  
Luke iii. *unto* So  
that he was sup-  
posed to be &c.

Wisedome i.

Deu. x. *unto* And  
now Israel, &c.  
Coloff. ii.

Esai. xlix.  
John ii. *unto* Af-  
ter this he went  
to Capernaum.

Proper Lessons.

*g Conversion of  
S. Paul*  
i. Lesson.  
ii. Lesson.

*g Mattins.*

*g Evensong.*

Wildome v.  
Acts xxii. unto  
They heard  
him.

Wildome vi.  
Acts xxvi.

*g Purification of  
Marie.*

Wildome ix.

Wildome xii.

*g S. Mathias.*

Wisdom xix.

Eccle. i.

*g Annunciati. of  
Marie.*

Ecclesiastes ii.

Eccle. ii.

*g Wednesday be-  
fore Easter.*

Osce xiii.

Osce xiii.

*g Thursday be-  
fore Easter.*

Daniel ix.

Jerem. xxvi.

*g Good Friday.*

Gene. xxii.

Esa. liii.

*g Eastereven.*

Zach. ix.

Exodus xiii.

*g Sunday in Ea-  
ster weeke.*

Exodus xvi.

Exodus xvii.

i. Lesson.

Matth. xxviii.

Acts iii.

ii. Lesson.

*g Tuesday in Ea-  
ster weeke.*

Exodus xx.

Exod. xxxii.

i. Lesson.

Luc. xxiii. unto  
And behold  
two of them.

i. Cor. xv.

ii. Lesson.

*g S. Mark.*

*g Philip and Ja-  
cob.*

Eccle. iiii.

Eccle. v.

Eccle. vii.

Eccle. ix.

*g Ascension day*

*g Munday in  
Whitsun weeke.*

Dent. v.

ii. King. ii.

Gen. xi. unto

Num. xj. Gather

These are the  
generations  
of Sem.

unto me, &c.

unto Moses  
and the, &c.

i. Lesson.

i. Cor. xii.

Dent. xxx.

ii. Lesson.

i. Sam. xix. Da-  
vid came to  
Samuel. &c.

*g Tuesday in  
Whitsun-  
weeke.*

# Proper Lessons.

	¶ Mattens.	¶ Evensong.
¶ S. Barnabe.		
i. Lesson.	Eccle. x.	Eccle. xii.
ii. Lesson.	Actes xiii.	Actes xv. unto Af-
¶ S. John Bap-		ter certain daies.
tist.		
i. Lesson.	Mala. iij.	Mala. iij.
ii. Lesson.	Matth. iij.	Matth. xiiij. unto
¶ S. Peter.		When Iesus, &c.
i. Lesson.	Eccle. xv.	Eccle. xix.
ii. Lesson.	Actes iij.	Act. iij.
¶ S. James.	Eccle. xxi.	Eccle. xxi.
¶ S. Bartholom.	xxv.	xxix.
¶ S. Matthew.	xxxv.	xxxviii.
¶ S. Michael.	xxxix.	xliij.
¶ S. Luke.	li.	Job. i.
¶ Simon & Jude		
i. Lesson.	Job xliij. xxv.	Job xliij.
¶ All Saints.		
i. Lesson.	Wisdom. iij. unto, Blessed is rather the, &c.	Wisdom v. unto His jealousie also
ii. Lesson.	He. xi. xii. Saints by faith unto, I ye endure, &c.	Apo. xix. unto And I saw an Angel stand.

## ¶ Proper Psalms on certain dayes.

	¶ Mattens.	¶ Evensong.
Christmas day.	Psalms xix. xlv. lxxxv.	Psal. lxxxix. cx. cxxxii.
Easter day.	ii. lvii. cxi. Psalm. viii.	cxii. cxiii. cxviii. Psalm. xliij.
Ascension day.	xv. xxi.	lxviii. cviii.
Whitsunday.	xlv. xlvii.	ciii. cxlv.



**THE ORDER OF THE**  
**Psalmes to be said at Morning**  
**and Evening Prayer.**

*Morning prayer. | Evening prayer.*

1	1.2.3.4.5.	6 7.8.
2	9.10.11.	12.13.14.
3	15.16.17.	18.
4	19.20.21.	22.23.
5	24.25.26.	27.28.29.
6	30.31.	32.33.34.
7	35.36.	37.
8	38.39.40.	41.42.43.
9	44.45.46.	47.48.49.
10	50.51.52.	53.54.55.
11	56.57.58.	59.60.61.
12	62.63.64.	65.66.67.
13	68.	69.70.
14	71.72.	73.74.
15	75.76.77.	78.
16	79.80.81.	82.83.84.85.
17	86.87.88.	89.
18	90.91.92.	93.94.
19	95.96.97.	98.99.100.101.
20	102.103.	104.
21	105.	106.
22	107.	108.109.
23	110.111.112.113.	114.115.
24	116.117.118.	119. Inde 4.
25	Inde 5.	Inde 4.
26	Inde 5. (124.125.	Inde 4. (130.131.
27	120.121.122.123.	126.127.128.129.
28	132.133.134.135.	136.137.138.
29	139.140.141.	142.143.
30	144.145.146.	147.148.149.150.



# An Almanack for 30. yeers.

The yere of our Lord.	The Golden number.	The Sunday letter.	The Leape yere.	Alwednel- day the first day of Lent.	Easter day.
1612	17	E	D	Feb. 25.	April 12
1613	18	C		17.	4.
1614	19	B		9. March	24.
1615	1	A		22. Febr.	9.
1616	2	G	F	14.	March 31
1617	3	E		7. March.	April 20.
1618	4	D		18. Febr.	5.
1619	5	C		10.	March 28
1620	6	B	A	1. March.	April 16.
1621	7	G		14. Febr.	1.
1622	8	F		6. March.	21.
1623	9	E		16. Febr.	13.
1624	10	D	C	11.	March 28
1625	11	B		8. March.	April 17.
1626	12	A		22. Febr.	9.
1627	13	G		7.	March 25
1628	14	F	E	27.	April 13.
1629	15	D		18.	5
1630	16	C		10.	March 28
1631	17	B		23.	April 10.
1632	18	A	G	15.	1.
1633	19	F		6. March	21.
1634	1	E		19. Febr.	6.
1635	2	D		11.	March 29
1636	3	C	B	2. March.	April 17.
1637	4	A		22. Febr.	9.
1638	5	G		7.	March 25
1639	6	F		27.	April 14.
1640	7	E	D	19.	5.
1641	8	C		10. March	25.





¶ To finde Easter for ever.



<i>Prim.</i>	A	B	C	D	E	F	G
i	Apr. 9.	10 11	12 6	7	8		
ii	Mar. 26.	27 28	29 30	31	Ap. 1		
iii	Apr. 16	17 18	19 20	14	15		
iiii	Apr. 9.	3 4	5 6	7	8		
v	Mar. 26.	27 28	29 33	24	25		
vi	Apr. 16	17 11	12 13	14	15		
vii	Apr. 2.	3 4	5 6	Ma. 31	Ap. 1		
viii	Apr. 23	24 25	19 20	21	22		
ix	Apr. 9.	10 11	12 13	14	8		
x	Apr. 2.	3 Ma. 28	29 30	31	Ap. 1		
xi	Apr. 16	17 18	19 20	21	22		
xii	Apr. 9.	10 11	5 6	7	8		
xiii	Mar. 26.	27 28	29 30	31	25		
xiiii	Apr. 16	17 18	19 13	14	15		
xv	Apr. 2.	3 4	5 6	7	8		
xvi	Mar. 26.	27 28	22 23	24	25		
xvii	Apr. 16	10 11	12 13	14	15		
xviii	Apr. 2.	3 4	Ma. 30	31	Ap. 1		
xix	Apr. 23	24 18	19 20	21	22		

¶ When yee have found the Sunday Letter in the uppermost Line, guide your eye downward from the same, till ye come right over the Prime, and there is shewed both what Moneth, and what day of the Moneth Easter falleth that yeer.



¶ January hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
1	A New yeres	Gen. 17.	Rom. 2.	Deut. 10	Col. 1.
2	b day.	Gen. 1.	Matth. 1.	Gene. 2	Rom. 2.
3	c	3	2	4	2
4	d	5	3	6	3
5	e Epiphanie.	7	4	8	4
6	f	Esa. 60.	Luc 3.	Esa. 49.	Joh. 2.
7	g Lucian.	Gen. 9.	Matth. 5.	Gen. 12.	Rom. 5.
8	A	13	6	14	6
9	b	15	7	16	7
10	c	17	8	18	8
11	d Sol in Aq.	19	9	20	9
12	e Hilarie.	21	10	22	10
13	f	23	11	24	11
14	g	25	12	26	12
15	A	27	13	28	13
16	b	29	14	30	14
17	c Prisca.	31	17	32	15
18	d	33	16	34	16
19	e Fabian.	35	17	37	1 Cor. 1
20	f Agnes.	38	18	39	2
21	g Vincent.	40	19	41	3
22	A	42	20	43	4
23	b	44	21	45	5
24	c Conv. of	46	22	47	6
25	d Paul.	Wisd. 8	Act. 22.	Wisd. 6.	Act. 26
26	e	Gen. 48.	Matth. 23.	Gen. 49.	1 Cor. 7
27	f	50	24	Exod. 1.	8
28	g	Exod. 2.	25	3	9
29	A	4	26	5	10
30	b	7	27	8	11
31	c	9	28	10	12



¶ Februarie hath xxviij dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Lesson	2. Lesson	1. Lesson	2. Lesson	
1	d	Fast.	Exo. 11	Mar. 1.	Exo. 12	1. Co. 13
2	e	Pur. Mary	Wis. 9.	2	Wis. 12.	14
3	f	Blasii.	Exo. 13.	3	Exo. 14	15
4	g		15	4	16	16
5	a	Agatha.	17	5	18	2. Cor. 2
6	b		19	6	20	2
7	c		21	7	22	3
8	d		23	8	24	4
9	e		25	9	26	5
10	f		27	10	Levi. 18.	6
11	g	Sol in Pis.	Levit. 19	11	20.	7
12	a		26	12	Num. 11	8
13	b		Num. 12	13	13	9
14	c	Valentine.	14	14	16	10
15	d		17	15	20	11
16	e		21	16	22	12
17	f		23	Lu. di. 1.	24	13
18	g		25	di. 1.	27	Gal. 1.
19	a		30	2	31	2
20	b		32	3	35	3
21	c		36	4	Deut. 1.	4
22	d		Deut. 2.	5	3	5
23	e	Fast.	4	6	5	6
24	f	S. Mat- thias	Wis. 19	7	Eccle 1.	Eph. 1.
25	g		Deut. 6.	8	Deut. 7.	2
26	a		8	9	9	3
27	b		10	10	11	4
28	c		12	11	13	5



¶ March hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Less.	2. Less.	1. Less.	2. Less.	
1	d	David.	Deu. 16.	Luk. 12.	Deut. 17	Ephe. 6
2	e	Cedde.	18	13	19	Phil. 1.
3	f		20	14	21	2
4	g		22	15	24	3
5	A		25	16	26	4
6	b		27	17	28	Col. 1.
7	c	Perpetus.	29	18	30	2
8	d		31	19	32	3
9	e		33	20	34	4
10	f	Equin.	Josue 1.	21	Josue 2.	1. The. 1
11	g	Solin Ar.	3	22	4	2
12	A	Gregor.	5	23	6	3
13	b		7	24	8	4
14	c		9	John 1.	10	5
15	d		23	2	24	1. Th. 1
16	e		Judg. 1.	3	Judg. 2.	2
17	f		3	4	4	3
18	g	Edward.	5	5	6	1. Tim. 1
19	A		7	6	8	2. 3
20	b		9	7	10	4
21	c	Benedict.	11	8	12	5
22	d		13	9	14	6
23	e		15	10	16	2 Tim. 1
24	f	Fast.	17	11	18	2
25	g	Annun. of	Eccle. 2.	12	Eccle. 3.	3
26	A	Mary.	Judg. 19	13	Judg. 20	4
27	b	Ini. R. Car.	21	14	Ruth 1.	Titus 1
28	c		Ruth 2.	15	3	2. 3
29	d		4	16	1. Sam. 1	Phile.
30	e		1. Sam. 2	17	3	Heb. 1.
31	f		4	18	5	2



¶ April hath xxx. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Lesson	2. Lesson	1. Lesson	2. Lesson
1	g	1. Sam. 6	Joh. 19.	1. Sam. 7	Hebr. 3
2	A	8	20	9	4
3	b	10	21	11	5
4	c	12	Acts. 1.	13	6
5	d	14	2	15	7
6	e	16	3	17	8
7	f	18	4	19	9
8	g	20	5	21	10
9	A	22	6	23	11
10	b	24	7	25	12
11	c	26	8	27	13
12	d	28	9	29	Jam. 1
13	e	30	10	31	2
14	f	2. Sam. 1	11	2. Sam. 2	3
15	g	3	12	4	4
16	A	5	13	6	5
17	b	7	14	8	1. Pet. 1
18	c	9	15	10	2
19	d	11	16	12	3
20	e	13	17	14	4
21	f	15	18	16	5
22	g	17	19	18	2. Pet. 1
23	A	19	20	20	2
24	b	21	21	22	3
25	c	23	22	24	1. Jo. 1
26	d	25	23	26	2
27	e	27	24	28	3
28	f	29	25	30	4
29	g	31	26	31	5
30	A	3	27		2. Jo. 1



May hath xxxj. dayes.

☞ Morning  
prayer.

☞ Evening  
prayer.

		1. Leff.	2. Leff.	1. Leff.	Leff. 2
1	b	Philip	Eccles. 7.	Act. 8.	Jude.
2	c	Jacob.	1. King. 9	28	Rom. 1.
3	d	Invention	11	Mat. 1.	12
4	e	of the	13	2	14
5	f	crosse.	15	3	16
6	g	John Port.	17	4	18
7	A		19	5	20
8	b		21	6	22
9	c		2 King. 1.	7	2. Ki. 2
10	d		3	8	4
11	e		5	9	6
12	f	Sol. in Ge.	7	10	8
13	g		9	11	10
14	A		11	12	12
15	b		13	13	14
16	c		15	14	16
17	d		17	15	18
18	e		19	16	20
19	f	Dunstan.	21	17	22
20	g		23	18	24
21	A		25	19	Ezr. 2.
22	b		Ezra. 3.	20	4
23	c		5	21	6
24	d		7	22	9
25	e		Neh. 1.	23	Neh. 2
26	f	Augustin.	4	24	5
27	g		6	25	8
28	A		9	26	10
29	b		13	27	10
30	c		Hest. 2.	28	Hest. 1
31	d		4	Mar. 1.	3
					14



June hath xxx. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Leff.	2. Leff.	1. Leff.	2. Leff.
1	e	Hest. 6.	Mar. 2.	Hest. 7.	1. Cor. 15
2	f	8	3	9	16
3	g	Nichom. Job. 1.	4	Job. 2.	2. Cor. 1
4	A	3	5	4	2
5	b	Boniface. 5	6	6	3
6	c	7	7	8	4
7	d	9	8	10	5
8	e	11	9	12	6
9	f	13	10	14	7
10	g	15	11	16	8
11	A	Bar. Apo. Ecccl. 10.	A& 14	Ecccl. 12	A& 15.
12	b	Sol in Cā. Job. 17. 18	Mar. 12	Job. 19	2. Cor. 9
13	c	Solf. esti. 20	13	21	10
14	d	22	14	23	11
15	e	24. 25.	15	26. 27.	12
16	f	28	16	29	13
17	g	30	Luk. 1.	31	Galat. 1.
18	A	32	2	33	2
19	b	34	3	35	3
20	c	Edward. 36	4	37	4
21	d	38	5	39	5
22	e	40	6	41	6
23	f	Faſt. 42	7	Prov. 1	Ephe. 1.
24	g	Job. Bap. Mal. 3.	Mat. 2	Mal. 4	Matt. 14.
25	A	Prov. 2.	Luk. 8.	Pro. 3.	Ephe. 2.
26	b	4	9	5	3
27	c	6	10	7	4
28	d	Faſt. 8	11	9	5
29	e	S. Pet & apo Ecccl. 15.	A& 3.	Ecc. 19	A& 4.
30	f	Prov. 10.	Luk. 12	Pro. 11	Ephe. 6.



July hath xxxj. dayes.

☞ Morning  
prayer.

☞ Evening  
prayer.

Morning prayer. Evening prayer.

		1. Leff.	2. Leff.	1. Leff.	2. Leff.
	Vifi. Ma.	Prov. 12	Luk. 13	Prov. 13	Phil. 1.
1 g					
2 A		14	14	15	2
3 b	Martin.	16	15	17	3
4 c		18	16	19	4
5 d		20	17	21	Coloss. 1.
6 e	Dogdays.	22	18	23	2
7 f		24	19	25	3
8 g		26	20	27	4
9 A		28	21	29	1. Thes. 1.
10 b		31	22	Eccle. 1	2
11 c		Eccle. 2.	23	3	3
12 d	Sol in Leo	4	24	5	4
13 e		6	Joh. 1.	7	5
14 f		8	2	9	2. Thes. 1.
15 g	Swithun.	10	3	11	2
16 A		12	4	Jere. 1.	3
17 b		Jere. 2.	5	3	1. Tim. 1.
18 c		4	6	5	2. 3.
19 d		6	7	7	4
20 e	Margaret	8	8	9	5
21 f		10	9	11	6
22 g	Magdal.	12	10	13	2. Tim. 1.
23 A		14	11	15	2
24 b	Faft.	16	12	17	3
25 c	Jam. Ap.	Eccle. 21	13	Eccle. 23	4
26 d	Anne.	Jere. 18.	14	Jere. 19	Titus 1.
27 e		20	15	21	2. 3.
28 f		22	16	23	Phile.
29 g		24	17	25	Heb. 1.
30 A		26	18	27	2
31 b		28	19	29	3





¶ August hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Less.	2. Less.	1. Less.	2. Less.
1	c	Lammas. Jere. 30.	Joh. 20.	Jere. 31.	Hob. 4.
2	d	32	21	33	5
3	e	34	Act. 1.	35	6
4	f	35	2	37	7
5	g	38	3	39	8
6	A	Transfig. 40	4	41	9
7	b	Name of 42	5	43	10
8	c	Jesu. 44	6	45. 46	11
9	d	47	7	48	12
10	e	Laurens. 49	8	50	13
11	f	51	9	52	Jam. 1.
12	g	Sol in Ps. Lamen. 1.	10	Lam. 2.	2
13	A	3	11	4	3
14	b	5	12	Eze. 2.	4
15	c	Ezec. 3.	13	6	5
16	d	7	14	13	1. Pet. L.
17	e	14	15	18	2
18	f	33	16	34	3
19	g	Dan. 1.	17	Dan. 2.	4
20	A	3	18	4	5
21	b	5	19	6	2. Pet. 1.
22	c	7	20	8	2
23	d	9	21	10	3
24	e	Bart. A. Eccl. 25.	22	Ec. 26.	1. Joh. 1.
25	f	Dan. 11.	23	Dan. 12	2
26	g	(*) 13	24	14	3
27	A	Ose. 1.	25	Ose. 2. 3.	4
28	b	Augustin 4	26	5. 6.	5
29	c	Behcad. 7	27	8	2. 3. Joh.
30	d	of John. 9	28	10	Jude.
31	e	11	Mat. 1.	12	Rom. 1.

\* ) Note, that the 13. of Daniel, touching the History of Susanna, is to bee read untill these words  
And King Assages, &c.

September hath xxx. dayes.

Morning  
prayer.

Evening  
prayer.

		1. Lesson.	2. Less.	1. Less.	2. Less.
1	f	Ofec. 13.	Mat. 2.	Ofec 14	Rom
2	g	Joel. 1.	3	Joel. 2.	3
3	A	3	4	Amos. 1	4
4	b	Amos. 2.	5	3	5
5	c	Dog. daies	6	5	6
6	d	end.	7	7	7
7	e	Emur bish.	8	9	8
8	f	Nat. of Ma.	Abdi. 1.	9	Jona. 1
9	g	Jona. 2. 3.	10	4	10
10	A	Mich. 1.	11	Mich. 2.	11
11	b	3	12	4	12
12	c	Sol in Lib.	5	6	13
13	d	7	14	Nah. 1.	14
14	e	Holy cross.	Nahu. 2.	15	3
15	f	Equinox.	Abac. 1.	16	Abac. 2.
16	g	Autumn.	3	17	Seph. 1.
17	A	Lambert.	Seph. 2.	18	3
18	b		Agge. 1.	19	Agge. 2.
19	c		Zacha. 1.	20	Zac. 2. 3
20	d	FaR.	4 5.	21	6
21	e	S. Matthew	Ecclu 35.	22	Eccl 38
22	f		Zach. 7.	23	Zach. 8.
23	g		9	24	10
24	A		11	25	13
25	b		13	26	14
26	c	Cyprian.	Mala. 1.	27	Mala. 2.
27	d		3	28	4
28	e		Tobi. 1.	Mar. 1.	Tobi. 2.
29	f	S. Michael.	Ecclu. 39	3	Eccl. 44
30	g	Hierome.	Tob. 3.	3	Tobi. 4.



¶ October hath xxxj. dayes

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Leff. (*)	2. Leff. Mar. 4	1. Leff. Tob. 6.	2. Leff. 1. Co. 16
1	A	Remige.	Tob. 7.	8	2. Cor. 1
2	b		9	10	3
3	c		11	12	4
4	d		13	14	5
5	e	Faith.	Judit. 1.	9	6
6	f		3	10	7
7	g		5	11	8
8	A	Dennis.	7	12	9
9	b		9	13	10
10	c		11	14	11
11	d	Cal in Sc.	13	15	12
12	e	Edward.	15	16	13
13	f		Wisda. 1.	Lu. di. 1	13
14	g		3	di. 1.	Galat. 1
15	A	Novem.	5	2	3
16	b	Etheldr.	7	3	3
17	c	Luke 8 v.	Eccl. 31.	4	4
18	d		Wisda. 9.	5	5
19	e		11	6	6
20	f		13	7	Ephe. 1.
21	g		15	8	2
22	A		17	9	3
23	b		19	10	4
24	c	Crispine.	Eccl. 2.	11	5
25	d		4	12	6
26	e	Fast.	6	13	Phil. 1.
27	f	Simon &	Jo. 24. 25	14	2
28	g	Jude.	Eccl. 8.	15	3
29	A		10	16	4
30	b		12	17	Colos. 1
31	c				

(\*) Note that the 6. of Exodus is to be read the first of October at Morning prayer, unto these words These be the heads, &c.

¶ November hath xxx. dayes.

		¶ Morning prayer.	¶ Evening prayer.
		1. Leß.	2. Leß.
1	d	Wisd. 3	He. 11. 12
2	e	Eccl. 14	Luc. 18.
3	f	16	17
4	g	18	19
5	A	Pap. couff.	21
6	b	Leonard.	22
7	c	24	23
8	d	27	24
9	e	29	John 1.
10	f	31	2
11	g	S. Martin.	3
12	A	Sol. in Sag.	4
13	b	Brice.	5
14	c	December.	6
15	d	Machuce.	7
16	e	43	8
17	f	Hugh Bish	9
18	g	47	10
19	A	Na. R. Ca.	11
20	b	Edmund	12
21	c	king.	13
22	d	Cicely.	14
23	e	Clement.	15
24	f	Esai 2.	16
25	g	4	17
26	A	Katherine.	18
27	b	8	19
28	c	10	20
29	d	Fast.	21
30	e	And. Ap.	22
		Pro. 20.	Aët. 1.
			Pro. 21.

(\*) The beginning of the 26. Chap of Eccles. (unto)  
*But when one is, &c.* must be read with the 25. chap.  
 (\*) Note that the 46. Chapter of Ecclesiasticus is to  
 be read unto these words, *After this he told, &c.*

¶ December hath xxxj. dayes.

¶ Morning  
prayer.

¶ Evening  
prayer.

		1. Leff.	2. Leff.	1. Leff.	Leff.
		Esai 14.	Act. 2.	Esai 15	Heb. 7.
1	f				
2	g	16	3	17	8
3	A	18	4	19	
4	b	20, 21.	5	22	10
5	c	23	6	24	11
6	d	Nicholas.	dim. 7.	26	12
7	e		dim. 7.	28	13
8	f	Concep.	8	30	Jam. 1.
9	g	Ma.	9	32	8
10	A		10	34	3
11	b		11	36	4
12	c	Solin Cap	12	38	5
13	d	Euci.	13	40	1. Pet. 1
14	e	Jannari.	14	42	2
15	f		15	44	3
16	g	O sapien-	16	46	4
17	A	cia.	17	48	5
18	b		18	50	2. Pet. 1
19	c		19	52	2
20	d	Fast.	20	54	3
21	e	The. Apo:	21. 23.	21	Pro. 24
22	f		Esai 55	22	Esai 56.
23	g		57	23	58
24	A	Fast.	59	24	60
25	b	Abriam.	Esai 9.	Luke 2.	Esai 7.
26	c	S. Steven.	Pro. 28.	Act. 6, 7	Eccle. 4
27	d	S. John.	Eccle. 5.	Apoc. 1	Eccle. 6
28	e	Innocents.	Ier. 31.	Act. 25.	Wisd. 1
29	f		Esai 61.	26	Esai 62.
30	g		63	27	64
31	A	Silvester	56	28	66



Septuagesima.	} before Easter.	ix. weeks.
Sexagesima.		vij. weeks.
Quinquagesima.		vij. weeks.
Quadragesima.		vj. weeks.

Rogations.	} after East.	v. weeks.
Whitsunday.		vij. weeks.
Trinity Sunday.		vij. weeks.

~~These to be observed for Holy-~~  
*dayes, and none other.*

**T**hat is to say, All Sundayes in the year. The dayes of the Feasts of Circumcision of our Lord Jesus Christ. Of the Epiphany. Of the Purification of the blessed Virgin. Of S. Matthias the Apostle. Of the Annunciation of the blessed Virgin. Of S. Marke the Evangelist. Of S. Philip and Jacob the Apostles. Of the Ascension of our Lord Jesus Christ. Of the Nativity of S. John Baptist. Of S. Peter the Apostle. Of S. James the Apostle. Of S. Bartholomew the Apostle. Of S. Matthew the Apostle. Of S. Michael the Arch-angel. Of S. Luke the Evangelist. Of S. Simon and Jude the Apostles. Of all Saints. Of S. Andrew the Apostle. Of S. Thomas the Apostle. Of the Nativity of our Lord. Of S. Steven the Martyr. Of S. John the Evangelist. Of the holy Innocents. Munday and Tuesday in Easter weeke. Munday and Tuesday in Whitsun weeke.

**A Rule**

## ¶ A Rule to know when the Terme beginneth and endeth.

**H**ilary Terme beginneth the three and twentieth day of January (if it be not Sunday: if it bee Sunday, then the next day after) and endeth the twelfth of February.

**E**aster Terme beginneth eighteen dayes after Easter day, and endeth foure dayes after the Ascension day.

**T**rinity Terme beginneth twelve dayes after Whitsunday, and endeth the Wednesday fort-night after.

**M**ichaelmasse Terme beginneth the ninth day of October, if it be not Sunday, and endeth the eight and twentieth of November.

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## ¶ The Order where Morning and Evening Prayer shall be used and said.

**T**he Morning and Evening Prayer shall be used in the accustomed place of the Church, Chappell, or Chancell, except it shall bee otherwise determined by the Ordinary of the place: And the Chancels shall remain as they have done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at other times in his Ministration, shall use such Ornaments in the Church, as were in use by authority of Parliament in the second yee of the raigne of Edward the first, according to the Act of Parliament set in the beginning of this Booke.



# AN ORDER FOR MORNING PRAYER daily throughout the year.

*At the beginning both of Morning Prayer, and likewise of Evening Prayer, the Priest shall read with a loud voice some one of these sentences of the Scriptures that follow: And then he shall say that which is written after the said sentences.*



**A**t what time soever a sinner doth repent him of his sinne from the bottom of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. *Ezek. 18. 21, 22.*

I do know mine own wickednesse, and my sinne is alway against me. *Psal. 51. 3.*

Turn thy face away from our sinnes, O Lord, and blot out all our offences. *Psal. 51. 9.*

A sorrowfull spirit is a sacrifice to God: despise not, O Lord, humble and contrite hearts. *Psal. 51. 17.*

Rent your hearts and not your garments, and turn to the Lord your God, because he is gentle and mercifull, he is patient, and of much mercie, and such a one that is sorrie for your afflictions. *Joel. 2. 13.*

To thee (O Lord God) belongeth mercy and forgiveness, for we have gone away from thee, and have not hearkned to thy voice, whereby we might walk in thy laws which thou hast appointed for us. *Deut. 9. 9, 10.*

Correct us, O Lord, and yet in thy judgement, not in thy fury, lest we should be consumed and brought to nothing. *Jer. 10. 24.*

Amend your lives: for the kingdome of God is at hand. *Mat. 3. 2.*

I will go to my Father, and say to him, Father, I have sinned against heaven, and against thee: I am no more worthe to be called thy sonne, *Luke 15. 18, 19.*



## Morning prayer.

Enter not into judgement with thy servants, O Lord : for no flesh is righteous in thy sight. *Psalm. 143. 2.*

If we say that we have no sinne, we deceive our selves, and there is no truth in us. *1 John 1. 8.*

**D**Early beloved brethren, the Scripture moveth us in sundry places, to acknowledge and confesse our manifold sins and wickednesse, and that we should not dissemble nor cloke them before the face of Almighty God our heavenly Father, but confesse them with an humble, lowly, penitent, and obedient heart, to the end that we may obtain forgiveness of the same by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sins before God; yet ought we most chiefly so to do when we assemble and meet together, to render thanks for the great benefits that we have received at his hands, to set forth his most worthy praise, to hear his most holy Word, and to ask those things which be requisite and necessarie, as well for the body as the soul. Wherefore I pray and beseech you as many as be here present, to accompanie me with a pure heart, and humble voice, unto the throne of the heavenly grace, saying after me.

*A generall confession to be said of the whole Congregation after the Minister, kneeling.*

**A**lmightie and most mercifull Father, we have erred and strayed from thy wayes like lost sheep: we have followed too much the devices and desires of our own hearts: we have offended against thy holy laws: we have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us: but thou, O Lord, have mercie upon us miserable offenders. Spare thou them, O God, which confesse their faults: restore thou them that be penitent, according to thy promises declared unto mankinde, in Christ Jesus our Lord; and grant, O most mercifull Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glorie of thy holy Name. Amen.

*g Th*

## Morning prayer.

*¶ The absolution or remission of finnes, to be pronounced by the Priest alone.*

**A** Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turn from his wickednesse and live, and hath given power and commandment to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their finnes: He pardoneth and absolveth all them which truly repent, and unfeignedly beleeve his holy Gospel. Wherefore we beseech him to grant us true repentance and his holy Spirit, that those things may please him which we do at this present, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternall joy, through Jesus Christ our Lord.

*The people shall answer, Amen.*

*¶ Then shall the Priest begin the Lords prayer with a loud voyce.*

**O**ur Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evill. Amen.

*Then likewise he shall say,*

**O** Lord open thou our lips.

*Ans.* And our mouth shall shew forth thy praise.

*Priest.* O God make speed to save us.

*Ans.* O Lord make haste, to help us.

*Priest.* Glorie be to the Father, &c.

*As it was in the beginning, &c.*

*Praise ye the Lord.*

*¶ Then shall be said or sung this Psalm following.*

**O** Come, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hand are all the corners of the earth: and the strength of the hills is his also.

## Morning prayer.

The Sea is his, and he made it: and his hands prepared the dry land.

O come let us worship and fall down: and kneel before the Lord our maker.

For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

When your fathers tempted me: proved me, and saw my works.

Forty years long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

*¶ Then shall follow certain Psalms in order, as they be appointed in a table made for that purpose, except there be proper Psalms appointed for that day. And at the end of every Psalm thoroughout the year, and likewise in the end of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated.*

Glory be to the Father, &c.

As it was in the beginning, &c.

*¶ Then shall be read two Lessons distinctly with a loud voice, that the people may hear. The first of the old Testament; the second of the new, like as they be appointed in the Kalender, except there be proper Lessons assigned for that day, the Priest that readeth the Lesson, standing, and turning him so, as he may best be heard of all such as be present. And before every Lesson the Priest shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter he shall say,*

Here endeth such a Chapter of such a Book.

*¶ And (to the end the people may the better hear) in such places where they do sing, there shall the Lessons be sung in a plain tune, after the manner of distinct reading, and likewise the epistle and Gospel.*

*¶ After*

## Morning prayer.

*After the first Lesson shall follow, Te Deum laudamus in English, daily thorowout the whole year.*

**W**E praise thee, O God : we knowledge thee to be the Lord.

All the earth doth worship thee : the Father everlasting.

To thee all Angels cry aloud : the heavens, and all the powers therein.

To thee Cherubin, and Seraphin : continually do crie.

Holy, holy, holy : Lord God of Sabbaoth.

Heaven and earth are full of the Majestie : of thy glorie.

The glorious companie of the Apostles : praise thee.

The goodly fellowship of the Prophets : praise thee.

The noble armie of Martyrs : praise thee.

The holy Church thorowout all the world : doth knowledge thee.

The Father : of an infinite Majestie.

Thine honourable, true : and onely Sonne,

Also the holy Ghost : the Comforter.

Thou art the King of glorie : O Christ.

Thou art the everlasting Sonne : of the Father.

When thou tookest upon thee to deliver man : thou didst not abhor the Virgins womb.

When thou hadst overcome the sharpnesse of death : thou didst open the kingdome of heaven to all beleivers.

Thou sittest at the right hand of God : in the glorie of the Father.

We beleeve that thou shalt come : to be our Judge.

We therefore pray thee help thy servants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints : in glorie everlasting.

O Lord save thy people : and blesse thine heritage.

Govern them : and lift them up for ever.

Day by day : we magnifie thee.

And we worship thy Name : ever world without end.

## Morning prayer.

Vouchsafe (O Lord:) to keep us this day without  
harm.

O Lord have mercie upon us: have mercie up-  
on us.

O Lord let thy mercie lighten upon us: as our  
trust is in thee.

O Lord in thee have I trusted: let me never be  
confounded.

¶ Or this Canticle, *Benedicite, omnia  
opera Domini.*

**O** All ye works of the Lord, blesse ye the Lord:  
praise him and magnifie him for ever.

O ye Angels of the Lord, blesse ye the Lord:  
praise him and magnifie him for ever.

O ye heavens, blesse ye the Lord: praise him and  
magnifie him for ever.

O ye waters that be above the firmament, blesse  
ye the Lord: praise him and magnifie him for  
ever.

O all ye powers of the Lord, blesse ye the Lord:  
praise him and magnifie him for ever.

O ye Sun and Moon, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye Stars of heaven, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye showers and dew, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye winds of God, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye fire and heat, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye winter and summer, blesse ye the Lord:  
praise him and magnifie him for ever.

O ye dews and frosts, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye frost and cold, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye ice and snow, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye nights and dayes, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye light and darknes, blesse ye the Lord: praise  
him and magnifie him for ever.

O ye lightnings and clouds, blesse ye the Lord:  
praise him and magnifie him for ever.

## Morning prayer.

☉ let the earth blesse the Lord : yea, let it praise him and magnifie him for ever.

O ye mountains and hills, blesse ye the Lord : praise him and magnifie him for ever.

O all ye green things upon the earth, blesse ye the Lord : praise him and magnifie him for ever.

O ye wells, blesse ye the Lord : praise him and magnifie him for ever.

O ye seas and floods, blesse ye the Lord : praise him and magnifie him for ever.

O ye whales, and all that move in the waters, blesse ye the Lord : praise him and magnifie him for ever.

O all ye fowls of the air, blesse ye the Lord : praise him and magnifie him for ever.

O all ye beasts and cattell, blesse ye the Lord : praise him and magnifie him for ever.

O ye children of men, blesse ye the Lord : praise him and magnifie him for ever.

O let Israel blesse the Lord : praise him and magnifie him for ever.

O ye Priests of the Lord, blesse ye the Lord : praise him and magnifie him for ever.

O ye servants of the Lord, blesse ye the Lord : praise him and magnifie him for ever.

O ye spirits and souls of the righteous, blesse ye the Lord : praise him and magnifie him for ever.

O ye holy and humble men of heart, blesse ye the Lord : praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, blesse ye the Lord : praise him and magnifie him for ever.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

*¶ And after the second Lesson shall be used and said, Benedictus in English, as followeth.*

**B**lessed be the Lord God of Israel : for he hath visited and redeemed his people.

And hath raised up a mightie salvation for us in the house of his servant David.

As he spake by the mouth of his holy Prophets : which have been since the world began.

That we should be saved from our enemies : and from the hands of all that hate us.

## Morning prayer.

To perform the mercie promised to our forefathers : and to remember his holy Covenant.

To perform the oath which he sware to our forefather Abraham : that he would give us.

That we being delivered out of the hands of our enemies : might serve him without fear.

In holinesse and righteousness before him : all the dayes of our life.

And thou childe shalt be called the Prophet of the Highest : for thou shalt go before the face of the Lord, to prepare his wayes.

To give knowledge of salyztion unto his people : for the remission of their sinnes.

Through the tender mercie of our God : whereby the day-spring from on high hath visited us.

To give light to them that sit in darknesse, and in the shadow of death : and to guide our feet into the way of peace.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Or this 100. Psalm.

**O** Be joyfull in the Lord, all ye lands : serve the Lord with gladnesse, and come before his presence with a song.

Be ye sure that the Lord he is God : it is he that hath made us, and not we our selves, we are his people, and the sheep of his pasture.

O go your way into his gates with thanksgiving, and into his courts with praise : be thankfull unto him, and speak good of his Name.

For the Lord is gracious, his mercie is everlasting : and his truth endureth from generation to generation.

Glorie be to the Father, &c.

As it was in the beginning, &c.

¶ Then shall be said the Creed by the Priest, and the people, standing.

**I** Beleeve in God the Father Almighty, Maker of heaven and earth : and in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from the dead, he ascended into heaven, and sitteth

## Morning prayer.

on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I beleeeve in the holy Ghost, the holy Catholike Church, the Communion of Saints, the forgiveness of finnes, the resurrection of the body, and the life everlasting. Amen.

*¶ And after that these prayers following, as well at Evening prayer, as at morning prayer, all devoutly kneeling, the Priest first pronouncing with a loud voyce,*

The Lord be with you.

*Answer.* And with thy spirit.

*Priest.* ¶ Let us pray.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

*¶ Then the Priest, Clerks, and people shall say the Lords prayer in English with a loud voyce,*

Our Father which art in heaven, &c.

*¶ Then the Priest standing up, shall say,*

O Lord shew thy mercie upon us.

*Answer.* And grant us thy salvation.

*Priest.* O Lord save the King.

*Answer.* And mercifully hear us when we call upon thee.

*Priest.* Endue thy Ministers with righteousness.

*Answer.* And make thy chosen people joyfull.

*Priest.* O Lord save thy people.

*Answer.* And blesse thine inheritance.

*Priest.* Give peace in our time, O Lord.

*Answer.* Because there is none other that fighteth for us, but only thou, O God.

*Priest.* O God make clean our hearts within us.

*Answer.* And take not thy holy Spirit from us.

*¶ Then shall follow three Collects. The first of the day which shall be the same that is appointed at the Communion. The second, for peace. The third for grace to live well. And the two last Collects shall never alter, but daily be said at morning prayer, thorowout all the year, as followeth.*

*The second Collect for peace.*

O God, which art author of peace, and lover of concord, in knowledge of whom standeth our eternall life, whose service is perfect freedome,



## Evening prayer.

defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen.

*¶ The third Collect for grace.*

**O** Lord and heavenly Father, Almighty and everlasting God, which hast safely brought us to the beginning of this day, defend us in the same with thy mightie power, and grant that this day we fall into no sinne, neither run into any kinde of danger: but that all our doings may be ordered by thy governance, to do alwaies that is righteous in thy sight, through Jesus Christ our Lord. Amen.

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## AN ORDER FOR EVENING PRAYER throughout the year.

*¶ The Priest shall say,*

**O** Ur Father which art in heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evill. Amen.

*¶ Then likewise he shall say.*

O Lord open thou our lips.

*Answer.* And our mouth shall shew forth thy praise.

*Minister.* O God make speed to save us.

*Answer.* O Lord make haste to help us.

*Minister.* Glorie be to the Father, &c.

As it was in the beginning, &c.

Praise ye the Lord.

*¶ Then the Psalms in order as they be appointed in the Table for Psalms, except there be proper Psalms appointed for that day. Then a Lesson of the old Testament, as it is appointed likewise in the Kalender, except there be proper Lessons appointed*

## Evening prayer.

appointed for that day. After that Magnificat  
in English, as followeth.

**M**Y soul doth magnifieth the Lord : and my spi-  
rit hath rejoyced in God my Saviour.

For he hath regarded : the lowlinesse of his hand-  
maiden.

For behold, from henceforth : all generations  
shall call me blessed.

For he that is mightie hath magnified me : and  
holy is his Name.

And his mercie is on them that fear him : tho-  
rowout all generations.

He hath shewed strength with his arm : he  
hath scattered the proud in the imagination of  
their hearts.

He hath put down the mightie from their seat :  
and hath exalted the humble and meek.

He hath filled the hungry with good things : and  
the rich he hath sent empty away.

He remembering his mercie, hath holpen up his ser-  
vant Israel : as he promised to our forefathers,  
Abraham, and his seed for ever.

Glorie be to the Father, and to the, &c.

As it was in the beginning, is now, &c.

### *Orelsethis Psalm.*

**O** Sing unto the Lord a new song : for he hath  
done marvellous things.

With his own right hand, and with his holy  
arm : hath he gotten himself the victorie.

The Lord declared his salvation : his righteous-  
nesse hath he openly shewed in the sight of the  
heathen.

He hath remembered his mercy and truth toward  
the house of Israel : and all the ends of the world  
have seen the salvation of our God.

Shew your selves joyfull unto the Lord, all ye  
lands : sing, rejoyce, and give thanks.

Praise the Lord upon the harp : sing to the harp  
with a Psalm of thanksgiving.

With trumpets also and shawmes : O shew your  
selves joyfull before the Lord the King.

Let the sea make a noise, and all that therein is :  
the round world, and they that dwell therein.

Let the floods clap their hands, and let the hills  
be joyfull together before the Lord : for he is come  
to judge the earth.

With

## Evening prayer.

With righteousnesse shall he judge the world,  
and the people with equitie.

Glorie be to the Father, &c.

As it was in the beginning, &c.

*Then a lesson of the new Testament, And after that Nunc dimittis in English, as followeth.*

**L**ord now lettest thou thy servant depart in  
peace: according to thy Word.

For mine eyes have seen: thy salvation.

Which thou hast prepared: before the face of all  
people.

To be a light to lighten the Gentiles: and to be  
the glorie of thy people Israel.

Glorie be to the Father, &c.

As it was in the beginning, &c.

*Or else this Psalm.*

**G**od be mercifull unto us, and blesse us: and  
shew us the light of his countenance, and be  
mercifull unto us.

That thy way may be known upon earth: thy  
saving health among all nations.

Let the people praise thee, O God: yea, let all  
the people praise thee.

O let the nations rejoyce and be glad: for thou  
shalt judge the folk righteously, and govern the  
nations upon earth.

Let the people praise thee, O God: let all the  
people praise thee.

Then shall the earth bring forth her increase: and  
God even our own God shall give us his blessing.

God shall blesse us: and all the ends of the  
world shall fear him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

*Then shall follow the creed with other prayers,  
as is before appointed at Morning Prayer after  
Benedictus, and with three Collects: first of  
the day: The second for peace: The third for  
aid against all evils, as hereafter followeth:  
which two last Collects shall be daily said at  
Evening prayer without alteration.*

*The second Collect at Evening prayer.*

**O** God from whom all holy desires, all good  
counsels, and all just works do proceed, give  
unto

## Quicunque uale

unto thy servants that peace which the world can  
not give, that both our hearts may be set to obey  
thy commandments, and also that by thee we be-  
ing defended from the fear of our enemies, may  
passe our time in rest and quietnesse, through the  
merits of Jesus Christ our Saviour. Amen,

*g The third Collect for aid against all perils.*

**L**ighten our darknesse, we beseech thee (O  
Lord) and by thy great mercie defend us  
from all perils and dangers of this night, for the  
love of thy onely Sonne our Saviour Jesus Christ.  
Amen.

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**¶** Here followeth the Letanie to be  
used upon Sundaies, Wednesdaies, and  
Fridaies, and at other times when it shall  
be commanded by the Ordinarie.

**O** God the Father of heaven : have mercie upon  
us miserable sinners.

*O God the Father of heaven, &c.*

● God the Sonne, redeemer of the world : have  
mercie upon us miserable sinners.

*O God the Sonne, &c.*

O God the holy Ghost, proceeding from the Fa-  
ther and the Sonne : have mercie upon us miserable  
sinners.

● God

# The Litanie.

*O God the holy Ghost, &c.*

● holy, blessed, and glorious Trinitie, three persons and one God: have mercie upon us miserable sinners.

*O holy, blessed, and glorious Trinitie, &c.*

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare us good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angrie with us for ever.

*Spare us good Lord.*

From all evill and mischief, from sinne, from the crafts and assaults of the devill, from thy wrath, and from everlasting damnation.

*Good Lord deliver us.*

From all blindness of heart, from pride, vain glorie, and hypocrisie, from envie, hatred, and malice, and all uncharitableness.

*Good Lord deliver us.*

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh, and the devill.

*Good Lord deliver us.*

From lightning and tempest, from plague, pestilence and famine, from battell and murder, and from sudden death.

*Good Lord deliver us.*

From all sedition and privie conspiracie, from all false doctrine and heresie, from hardness of heart, and contempt of thy word and commandment.

*Good Lord deliver us.*

By the mysterie of thy holy incarnation, by thy holy nativite and circumcision, by thy baptism, fasting, and temptation.

*Good Lord deliver us.*

By thine agonie and bloodie sweat, by thy crosse and passion, by thy precious death and buriall, by thy glorious resurrection and ascension, and by the coming of the holy Ghost.

*Good Lord deliver us.*

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgement.

*Good Lord deliver us.*

We sinners do beseech thee to hear us ( O Lord God )

## The Litanie.

God) and that it may please thee to rule and govern thy holy Church universally in the right way.

*We beseech thee to hear us good Lord.*

That it may please thee to keep and strengthen in the true worshipping of thee, in righteousness, and holiness of life, thy servant **CHARLES**, our most gracious King and governour.

*We beseech thee, &c.*

That it may please thee to rule his heart in thy faith, fear, and love, and that he may evermore have affiance in thee, and ever seek thy honour and glorie.

*We beseech thee, &c.*

That it may please thee to be his defender and keeper, giving him the victorie over all his enemies.

*We beseech thee, &c.*

That it may please thee to bless and preserve our gracious Queen Mary, Prince Charles, and the rest of the royall progenie.

*We beseech thee, &c.*

That it may please thee to illuminate all Bishops, Pastours, and Ministers of the Church with true knowledge and understanding of thy Word, and that both by their preaching and living they may set it forth and shew it accordingly.

*We beseech thee, &c.*

That it may please thee to endue the Lords of the Councell, and all the Nobilitie, with grace, wisdom, and understanding.

*We beseech thee, &c.*

That it may please thee to bless and keep the Magistrates, giving them grace to execute justice, and to maintain truth.

*We beseech thee, &c.*

That it may please thee to bless and keep all thy people.

*We beseech thee, &c.*

That it may please thee to give to all nations, unitie, peace, and concord.

*We beseech thee, &c.*

That it may please thee to give us a heart to love and dread thee, and diligently to live after thy commandments.

*We beseech thee, &c.*

That

## The Letanie.

That it may please thee to give to all thy people increase of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

*We beseech thee, &c.*

That it may please thee to bring into the way of truth, all such as have erred and are deceived.

*We beseech thee, &c.*

That it may please thee to strengthen such as do stand, and to comfort and help the weak hearted, and to raise up them that fall, and finally to beat down Satan under our feet.

*We beseech thee, &c.*

That it may please thee to succour, help, and comfort all that be in danger, necessitie, and tribulation.

*We beseech thee, &c.*

That it may please thee to preserve all that travel by land or by water, all women labouring of childe, all sick persons, and young children, and to shew thy pitie upon all prisoners and captives.

*We beseech thee, &c.*

That it may please thee to defend and provide for the fatherlesse children and widows, and all that be desolate and oppressed.

*We beseech thee, &c.*

That it may please thee to have mercie upon all men.

*We beseech thee, &c.*

That it may please thee to forgive our enemies, persecutors and slanderers, and to turn their hearts.

*We beseech thee, &c.*

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

*We beseech thee, &c.*

That it may please thee to give us true repentance, to forgive us all our finnes, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word.

*We beseech thee, &c.*

Sonne of God : we beseech thee to hear us.

Sonne of God : we beseech thee to hear us.

O Lamb of God, that takest away the finnes of the world,

*Grant us thy peace.*

## The Litanie.

**O** Lamb of God, that takest away the sinnes of the world.

*Have mercy upon us.*

**O** Christ hear us.

*O Christ hear us.*

**Lord** have mercie upon us.

*Lord have mercie upon us.*

**Christ** have mercie upon us.

*Christ have mercie upon us.*

**Lord** have mercie upon us.

*Lord have mercie upon us.*

**Our Father** which art in heaven, &c.

*And lead us not into temptation.*

*But deliver us from evil. Amen.*

*The versicle.*

**O** Lord deal not with us after our sinnes.

*Ans.* Neither reward us after our iniquities.

**¶** Let us pray.

**O** God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers that we make before thee in all our troubles and adversities whensoever they oppresse us, and graciously hear us, that those evils which the craft and subtiltie of the devill or man worketh against us, be brought to nought, and by the providence of thy goodnes they may be dispersed, that we thy servants being hurt by no persecutions, may evermore give thanks unto thee in thy holy Church, through Jesus Christ our Lord.

*O Lord arise. help us, and deliver us for thy Names sake.*

**O** God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didst in their dayes, and in the old time before them.

*O Lord arise, help us, and deliver us for thine honour.*

**Glorie** be to the Father, &c.

*As it was in the beginning, &c.*

**From our enemies** defend us, O Christ.

*Graciously look upon our afflictions.*

**Pitifully** behold the sorrows of our hearts.

*Mercifully forgive the sins of thy people.*

**Favourably** with mercie hear our prayers.



## The Litanie.

*Some of David haue mercy upon us.*

Both now and ever vouchsafe to hear us,  
Christ.

*Graciously hear us, O Christ, graciously hear us,  
O Lord Christ.*

*The Versicle.*

O Lord, let thy mercie be shewed upon us.

*Ans.* As we do put our trust in thee,

¶ Let us pray.

**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Names sake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercie, and ever more serve thee in holinesse and purenesse of living, to thy honour and glorie, through our onely Mediatour and Advocate Iesus Christ our Lord. Amen.

¶ *A prayer for the Kings Majestie.*

**O** Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the only ruler of Princes, which doest from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Sovereign lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy ways: endue him plentifully with heavenly gifts, grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicitie, through Iesus Christ our Lord. Amen.

¶ *A prayer for the Queen, Prince Charles, and the rest of the Royall Progenie.*

**A**lmightie God, the fountain of all goodnesse, we humbly beseech thee to blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the Royall Progenie: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome, through Iesus Christ our Lord. Amen.

*Almightie*

## The Letanie.

**A** Almighty and everlasting God, which onely us, workest great marvels, send down upon our bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Advocate, and Mediatour Jesus Christ. Amen.

### *A prayer of Chrysostome.*

**A** Almighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord. the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting.

**T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore.

### *For rain, if the time require.*

**O** God heavenly Father, which by thy Sonne Jesus Christ hast promised to all them that seek thy kingdom, and the righteousness thereof, all things necessarie to their bodily sustentance: send us we beseech thee, in this our necessitie, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

### *For fair weather.*

**O** Lord God, which for the sinne of man didst once drown all the world, except eight persons, and afterward of thy great mercie diddest promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters; yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. Amen.

## The Letanie.

*Some of David have mercy upon us.*

Both now and ever vouchsafe to hear us,  
Christ.

*Graciously hear us, O Christ, graciously hear us,*  
O Lord Christ.

*The Versicle.*

O Lord, let thy mercie be shewed upon us.

*Ans.* As we do put our trust in thee,

¶ Let us pray.

**W**E humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy Namesake turn from us all those evils that we most righteously have deserved, and grant that in all our troubles we may put our whole trust and confidence in thy mercie, and ever more serve thee in holinesse and purenesse of living, to thy honour and glorie, through our onely Mediatour and Advocate Jesus Christ our Lord, Amen.

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**O** Lord our heavenly Father, high and mightie, King of kings, Lord of lords, the only ruler of Princes, which doest from thy throne behold all the dwellers upon earth, most heartily we beseech thee with thy favour to behold our most gracious Sovereign lord King *Charles*, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, and walk in thy ways: endue him plenteously with heavenly gifts, grane him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life, he may attain everlasting joy and felicitie, through Jesus Christ our Lord. Amen.

¶ *A prayer for the Queen, Prince Charles, and the rest of the Royall Progenie.*

**A** Almighty God, the fountain of all goodnesse, we humbly beseech thee to blesse our gracious Queen *Mary*, Prince *Charles*, and the rest of the Royall Progenie: endue them with thy holy Spirit, enrich them with thy heavenly grace, prosper them with all happinesse, and bring them to thine everlasting kingdome, through Jesus Christ our Lord.  
Amen.

Almightie

## The Letanie.

**A** Almighty and everlasting God, which onely workest great marvels, send down upon our Bishops and Curates, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truly please thee, pour upon them the continuall dew of thy blessing: grant this (O Lord) for the honour of our Advocate, and Mediatour Jesus Christ. Amen.

*A prayer of Chrysostome.*

**A** Almighty God, which hast given us grace at this time with one accord to make our common supplications unto thee, and doest promise that when two or three be gathered together in thy Name, thou wilt grant their requests: fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledge of thy truth, and in the world to come life everlasting.

**T**he grace of our Lord Jesus Christ, and the love of God, and the fellowship of the holy Ghost, be with us all evermore.

*For rain, if the time require.*

**O** God heavenly Father, which by thy Sonne Jesus Christ hast promised to all them that seek thy kingdome, and the righteousness thereof, all things necessarie to their bodily sustentance: send us we beseech thee, in this our necessitie, such moderate rain and showers, that we may receive the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

*For fair weather.*

**O** Lord God, which for the sinne of man didst once drown all the world, except eight persons, and afterward of thy great mercie diddest promise never to destroy it so again: We humbly beseech thee, that although we for our iniquities have worthily deserved this plague of rain and waters, yet upon our true repentance thou wilt send us such weather, whereby we may receive the fruits of the earth in due season, and learn both by thy punishment to amend our lives, and for thy clemencie to give thee praise and glory, through Jesus Christ our Lord. Amen.

## The Litanie.

*¶ In the time of dearth and famine.*

**O** God, heavenly Father, whose gift it is that the rain doth fall; the earth is fruitful, beasts increase, and fishes do multiply: behold, we beseech thee, the afflictions of thy people, and grant that the scarcitie and dearth (which we do now most justly suffer for our iniquities) may through thy goodnesse be mercifully turned into cheapnesse and plentie, for the love of Jesus Christ our Lord, to whom with thee and y<sup>e</sup> holy Ghost be all honour, &c.

*¶ In the time of warre.*

**O** Almighty God, King of all kings, and governor of all things, whose power no creature is able to resist, to whom it belongeth justly to punish sinners, and to be mercifull to them that truly repent: Save and deliver us (we humbly beseech thee) from the hands of our enemies, abate their pride, assuage their malice, and confound their devices, that we being armed with thy defence, may be preserved evermore from all perils, to glorifie thee which art the only giver of all victorie, through the merits of thy onely Sonne Jesus Christ our Lord. Amen.

*¶ In the time of any common plague or sickness.*

**O** Almighty God, which in thy wrath in the time of king David, didst slay with the plague of pestilence threescore and ten thousand, and yet remembering thy mercie, didst save the rest: have pitie upon us miserable sinners, that now are visited with great sickness and mortality, that like as thou didst then command thine Angel to cease from punishing: so it may now please thee to withdraw from us this plague and grievous sickness, through Jesus Christ our Lord. Amen.

**O** God, whose nature and property is ever to have mercie, and to forgive, receive our humble petitions: and though we be tied and bound with the chain of our sinnes, yet let the pitifulnesse of thy great mercie loose us, for the honour of Jesus Christs sake, our mediator and advocate. Amen.

*¶ A thanksgiving for rain.*

**O** God our heavenly Father, who by thy gracious providence dost cause the former and

## The Letanie.

he later rain to descend upon the earth, that it  
may bring forth fruit for the use of man: we give  
thee humble thanks, that it hath pleased thee in our  
greatest necessity, to send us at the last a joyfull rain  
upon thine inheritance, and to refresh it when it  
was dry, to the great comfort of us thy unworthy  
servants, and to the glorie of thy holy Name,  
through thy mercies, in Jesus Christ our Lord.  
Amen.

*g A thanksgiving for fair weather.*

**O** Lord God, who hath justly humbled us by thy  
late plague of immoderate rain and waters,  
and in thy mercie hast relieved and comforted our  
souls by this seasonable and blessed change of wea-  
ther: we praise and glorifie thy holy Name for  
this thy mercie, and will alwayes declare thy lo-  
ving kindnesse from generation to generation,  
through Jesus Christ our Lord. Amen.

*g A thanksgiving for plenty.*

**O** Most mercifull Father, which of thy graci-  
ous goodnes hast heard the devout prayers of  
thy Church, and turned our dearth and scarcity into  
cheapnesse and plenty: we give thee humble thanks  
for this thy speciall bountie, beseeching thee to  
continue this thy loving kindnesse unto us, that  
our land may yeeld us her fruits of increase, to thy  
glorie and our comfort, through Jesus Christ our  
Lord. Amen.

*g A thanksgiving for peace and victorie.*

**O** Almighty God, which art a strong tower of  
defence unto thy servants against the face of  
their enemies: we yeeld thee praise and thanksgi-  
ving for our deliverance from those great and ap-  
parant dangers, wherewith we were compassed: we  
acknowledge it thy goodnesse, that we were not  
delivered over as a prey unto them, beseeching thee  
still to continue such thy mercies towards us, that  
all the world may know that thou art our Saviour  
and mightie deliverer, through Jesus Christ our  
Lord. Amen.

*g A thanksgiving for deliverance  
from the plague.*

**O** Lord God, which hast wounded us for our  
sinnes, and consumed us for our transgressi-  
ons by thy late heavie and dreadfull visitation, and  
now in the midst of judgement remembering mercie,  
hast redeemed our souls from the jaws of death: we  
o for

## The Letanie.

offer unto thy fatherly goodnesse, our selves, our sayings,  
souls and bodies, which thou hast delivered to Love  
a living sacrifice unto thee, alwaies praising the ful  
magnifying thy mercies in the midst of the Cong season,  
gation, through Jesus Christ our Lord. Amen. awake  
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*Or this.*

**W**E humbly acknowledge before thee (O most day is  
mercifull Father) that all the punishment deeds  
which are threatned in thy Law, might justly ha light.  
fallen upon us, by reason of our manifold trans light,  
gressions and hardnesse of heart: yet seeing it hat bering  
pleased thee of thy tender mercie, upon our we ing; b  
and unworthy humiliation to assuage the noisom no pro  
pestilence, wherewith we lately have been so  
afflicted, and to restore the voice of joy and healt  
into our dwellings: we offer unto thy divine Ma  
jestie the sacrifice of praise and thanksgiving, laud  
ing and magnifying thy glorious Name for such th  
preservation and providence over us, through Jes  
Christ our Lord. Amen.



**The Collects, Epistles, and Gospels**  
to be used at the celebration of the Lords  
Supper, and holy Communion  
thorow the year.

*The first Sunday in Advent.*

*The Collect.*



**A**lmighty God, give us grace that we may  
cast away the works of darknesse, and  
put upon us the armour of light, now is  
the time of this mortall life (in the  
which thy Sonne Jesus Christ came to visit us in  
great humilitie) that in the last day, when he shall  
come again in his glorious Majestie, to judge both  
the quick and dead, we may rise to the life  
immortall, through him who liveth and reigneth  
with thee and the holy Ghost, now and ever. Amen.

*The Epistle. Rom. 13. 8.*

**O**We nothing to any man, but this, that ye love  
one another: for he that loveth another, ful-  
filleth the Law: For these Commandments, Thou  
shalt not commit adultery, Thou shalt not kil, Thou  
shalt not steal, Thou shalt not bear false witnesse,  
Thou shalt not lust, and so forth: (If there be any  
other commandment) it is all comprehended in this  
saying,

## The first Sunday in Advent.

saying, namely, Love thy neighbour as thy self. Love hurteth not his neighbour, therefore is love the fulfilling of the law. This also we know the season, how that it is time that we should now awake out of sleep: for now is our salvation nearer then when we beleaved. The night is passed, the day is come nigh: let us therefore cast away the deeds of darknesse, and let us put on the armour of light. Let us walk honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and envying; but put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfill the lusts of it.

*The Gospel. Matth. 21. 1.*

**A**ND when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olive, then sent Jesus two of his disciples, saying unto them, Go into the town that lieth over against you, and anon ye shall finde an asse bound, and her colt with her, loose them, and bring them unto me. And if any man say ought unto you, say ye, The Lord hath need of them: and straightway he will let them go. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, sitting upon an asse, and a colt, the foale of the asse used to the yoke. The disciples went and did as Jesus commanded them, and brought the asse and the colt, and put on them their clothes, and set him thereon. And many of the people spread their garments in the way: other cut down branches from the trees, and strowed them in the way. Moreover the people that went before, and they that came after cried, saying, *H O S A N N A* to the Sonne of David: Blessed is he that cometh in the Name of the Lord, *H O S A N N A* in the highest. And when he was come to Jerusalem, all the citie was moved, saying, Who is this? And the people said, This is Jesus the Prophet of Nazareth a citie of Galilee. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves, and said unto them, It is written, My house shall be called the house of prayer, but ye have made it a den of thieves.



*The Second Sunday in Advent.*

*The Collect.*

**B**lessed Lord, which hast caused all holy scriptures to be written for our learning: grant us that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace, and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ. Amen.

*The Epistle. Rom. 15. 4.*

**W**hatsoever things are written aforetime, they are written for our learning, that we through patience and comfort of the scriptures might have hope. The God of patience and consolation, grant you to be like minded one towards another, after the ensample of Christ Jesus: that ye all agreeing together, may with one mouth praise God the Father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received us, to the praise of God. And this I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers, and that the Gentiles might praise God for his mercy, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy Name. And again he saith, Rejoyce ye Gentiles with his people. And again, Praise the Lord all ye Gentiles, and laud him all ye nations together. And again Isaiah saith, There shall be the root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in believing, that ye may be rich in hope, through the power of the holy Ghost.

*The Gospel. Luke 21. 25.*

**T**here shall be signs in the sunne, and in the moon, and in the starres: and in the earth the people shall be at their wits end through despair. The sea and the waters shall roar, and mens hearts shall fail them for fear, and for looking after those things which shall come on the earth. For the powers of heaven shall move. And then shall they see the Sonne of man come in a cloud, with power and great glory. When these things begin to come

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## The third Sunday in Advent.

to passe, then look up, and lift up your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figtree, and all other trees, when they shew forth their buds, ye see and know of your own selves, that summer is then nigh at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdom of God is nigh. Verily I say unto you, This generation shall not passe, till all be fulfilled. Heaven and earth shall passe away, but my words shall not passe.

### *§ The third Sunday in Advent.*

#### *The Collect.*

**L**ord, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darknesse of our hearts, by our Lord Jesus Christ. Amen.

#### *The Epistle. 1. Cor 4. 1.*

**L**et a man thus wise esteeme us, even as the ministers of Christ, and stewards of the secrets of God. Furthermore it is required of the stewards, that a man be found faithfull. With me it is but a very small thing that I should be judged of you, either of mans judgement: no, I judge not mine own self, for I know nought by my self, yet am I not thereby justified. It is the Lord that judgeth me. Therefore judge nothing before the time, untill the Lord come, which will lighten things that are hid in darknesse, and open the counsels of the hearts, and then shall every man have praise of God.

#### *The Gospel. Matth. xi. 2.*

**W**hen John being in prison, heard the works of Christ, he sent two of his disciples, and said unto him, Art thou he that shall come, or do we look for another? Jesus answered, and said unto them, Go and shew John again what ye have heard and seen. The blinde receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor receive the glad tidings of the Gospel: and happie is he that is not offended by me. And as they departed, Jesus began to say unto the people concerning John, What went ye out into the wilderness to see? A reed that is shaken with the winde? or what went ye out to see? A man clothed in soft raiment? Behold, they that wear soft clothing, are in kings

## The fourth Sunday in Advent.

houses. But what went ye out for to see? A prophet? Verily I say unto you, and more then a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

### *The fourth Sunday in Advent. The Collect.*

**L**ord, raise up we pray thee, thy power, and come among us, and with great might succour us, that whereas through our finnes and wickednesse, we be sore let and hindered, thy bountifull grace and mercie (through the satisfaction of thy Son our Lord) may speedily deliver us: to whom with thee and the holy Ghost be honour and glorie, world without end. Amen.

### *The Epistle. Phil. 4. 4.*

**R**ejoyce in the Lord alway, and again, I say, rejoyce. Let your softnesse be known to all men: the Lord is even at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest unto God, with giving of thanks. And the peace of God (which passeth all understanding) keep your hearts and mindes through Christ Jesu.

### *The Gospel. John 1. 19.*

**T**his is the record of John, when the Jews sent Priests and Levites from Ierusalem, to ask him, What art thou? And he confessed, and denied not, and said plainly, I am not Christ. And they asked him, What art thou then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No. Then said they unto him, What art thou, that we may give an answer unto them that sent us? What sayest thou of thy self? He said, I am the voice of a crier in the wilderness, Make straight the way of the Lord, as said the prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said unto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? John answered them, saying, I baptize with water, but there standeth one among you, whom ye know not, he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to unloose. These things were done at Bethabara beyond Jordan, where John did baptize.

*g on*

*The Collect on Christmas day.*

**A** Almighty God, which hast given us thy onely begotten Sonne, to take our nature upon him, and this day to be born of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee and the holy Ghost now and for ever. Amen.

*The Epistle. Heb. i. i.*

**G**OD in times past diversly and many waies spake unto the fathers by prophets: but in these last dayes he hath spoken to us by his own Son, whom he hath made heir of all things, by whom also he made the world. Which Sonne being the brightness of his glory, and the very image of his substance, ruling all things with the word of his power, hath by his own person purged our sinnes, and sitteth on the right hand of the Majesty on high, being so much more excellent then the angels, as he hath by inheritance obtained a more excellent Name then they. For unto which of the angels said he at any time, Thou art my Sonne, this day have I begotten thee? And again, I will be his Father, and he shall be my Sonne. And again, when he bringeth in the first begotten Sonne into the world, he saith, And let all the angels of God worship him. And unto the angels he saith, He maketh his angels spirits, and his ministers a flame of fire. But unto the Sonne, he saith, Thy seat (O God) shall be for ever and ever. The scepter of thy kingdome is a right scepter: Thou hast loved righteousness, and hated iniquity, wherefore God, even thy God, hath anointed thee with the oyl of gladnesse above thy fellows. And thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of thine hands. They shall perish, but thou endurest. They all shall wax old as doth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art even the same, and thy years shall not fail.

*The Gospel. John i. i.*

**I**N the beginning was the Word, & the Word was with God, and God was the Word. The same

was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shineth in the darknes, and the darknesse comprehended it not. There was sent from God a man whose name was John: the same came as a witnesse, to bear witnesse of the light, that all men through him might beleve. He was not the light, but was sent to bear witnesse of the light. That light was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his own, and his own received him not. But as many as received him, to them gave he power to be made sonnes of God, even them that beleved on his Name, which were born, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among us, and we saw the glory of it, as the glory of the only begotten Sonne of the Father, full of grace and truth.

*¶ Saint Stevens day.*

*The Collect.*

**G**RANT us, O Lord, to learn to love our enemies by the example of thy martyr Saint Steven, who prayed for his persecutors, to thee which livest and reignest, &c.

*¶ Then shall follow the Collect of the Nativity, which shall be said continually unto New years day.*

*The Epistle. Acts 7. 55.*

**A**ND Steven being full of the holy Ghost, looked up stedfastly with his eyes into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens open, and the Sonne of man standing on the right hand of God. Then they gave a shout with a loud voice, and stopped their ears, and ranne upon him all at once, and cast him out of the city, and stoned him. And the witnesses laid down their clothes at a young mans feet, whose name was Saul: And they stoned Steven calling on, and saying, Lord Jesus receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleep.

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## S. John Evangelists day.

*The Gospel. Matth. 23. 34.*

**B**Ehold, I send unto you prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them ye shall scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood, which hath been shed upon the earth from the blood of the righteous Abel, unto the blood of Zacharias the sonne of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as the henne gathereth her chickens under her wings, and ye would not? Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till that ye say, Blessed is he that cometh in the Name of the Lord.

*S Saint John Evangelists day.*

*The Collect.*

**M**ercifull Lord, we beseech thee to cast thy bright beams of light upon thy church, that it being lightened by the doctrine of thy blessed Apostle and Evangelist John, may attain to thy everlasting gifts, through Jesus Christ our Lord. Amen.

*The Epistle. 1. John 1. 1.*

**T**hat which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the word of life (and the life appeared, and we have seen, and bear witness, and shew unto you that eternall life, which was with the Father, and appeared unto us) That which we have seen and heard, declare we unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father and his Sonne Jesus Christ. And this we write unto you, that ye may rejoyce, and that your joy may be full. And this is the tidings which we have heard of him, and declare unto you, that God is light, and in him is no darknesse at all. If we say we have fellowship with him, and walk in darknesse, we lie, and do not the truth. But and if we walk in light, even as he is in light, then have

## Innocents day.

we fellowship with him, and the blood of Jesus Christ his Sonne cleanse us from all sinne. If we say we have no sinne, we deceive our selves, and the truth is not in us. If we knowlege our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse. If we say we have not sinned, we make him a liar, and his word is not in us.

*The Gospel. John 21. 19.*

**J**esus said unto Peter, Follow thou me. Peter turned about, and saw the disciple whom Jesus loved following (which also leaned on his brest at supper, and said, Lord, which is he that betrayeth thee?) When Peter therefore saw him, he said unto Jesus, Lord, what shall he here do? Jesus said unto him, If I will have him to tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, That that disciple should not die: Yet Jesus said not to him, He shall not die; but, If I will that he tarry till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and we know that his testimonie is true. There are also many other things which Jesus did, the which if they should be written every one, I suppose the world could not contain the books that should be written.

*¶ Innocents day.*

*The Collect.*

**A**lmighty God, whose praise this day the young Innocents thy witnesses have confessed and shewed forth, not in speaking, but in dying: mortifie and kill all vices in us, that in our conversation our life may expresse thy faith, which with our tongues we do confesse, through Jesus Christ our Lord.

*The Epistle. Revel. 14. 1.*

**I** Looked, and lo, a Lamb stood on the mount Sion, and with him an hundred and fourty four thousand, having his Name, and his Fathers Name written in their foreheads. And I heard a voice from heaven, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harps. And they sung as it were a new song before the seat, and before the four beasts, and elders, and no man could learn the song, but the hundred and fourty four thou-

sand

## The Sunday after Christmas day.

find which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These follow the Lamb whithersoever he goeth. These were redeemed from men, being the first fruits unto God, and to the Lamb, and in their mouths was found no guile, for they are without spot before the throne of God.

*The Gospel. Matth. 2. 13.*

**T**He angel of the Lord appeared to Joseph in a dream, saying, Arise, and take the childe and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herod will seek the childe to destroy him. So when he awoke, he took the childe and his mother by night, and departed into Egypt, and was there unto the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Sonne. Then Herod when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two years old or under) according to the time that he had diligently known out of the wise men. Then was fulfilled that which was spoken by the prophet Jeremie, whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not.

*The Sunday after Christmas day.*

*The Collect.*

**A** Almighty God which hast given us thine onely begotten Sonne, to take our nature upon him, and this day to be born of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the same our Lord Jesus Christ, who liveth, &c.

*The Epistle. Gal. 4. 1.*

**A**ND I say that the heire (as long as he is a childe) differeth not from a servant, though he be lord of all; but is under tutors and governors, untill the time that the Father hath appointed. Even so we also, when we were children, were in bondage under the ordinances of the world;



## The Sunday after Christmas day.

but when the time was full come, God sent his Sonne made of a woman, and made bond unto the law, to redeem them which were bound unto the law, that we through election might receive the inheritance that belongeth unto the naturall sonnes. Because ye are sonnes, God hath sent the spirit of his Sonne into your hearts, which crieth Abba Father. Wherefore now thou art not a servant, but a sonne. If thou be a sonne, thou art also an heir of God through Christ.

*The Gospel. Matth. i. i.*

**T**his is the book of the generation of Jesus Christ the Sonne of David; the Sonne of Abraham. Abraham begat Isaac, Isaac begat Jacob, Jacob begat Judas and his brethren. Judas begat Pharez, and Zara of Thamar: Pharez begat Esrom, Esrom begat Aram, Aram begat Aminadab, Aminadab begat Naasson, Naasson begat Salmon; Salmon begat Booz of Rahab, Booz begat Obed of Ruth, Obed begat Jesse, Jesse begat David the king, David the king begat Solomon of her that was the wife of Urie: Solomon begat Roboam, Roboam begat Abia, Abia begat Asa, Asa begat Josaphat, Josaphat begat Joram, Joram begat Osias, Osias begat Joatham, Joatham begat Ahas, Ahas begat Ezekias, Ezekias begat Manasses, Manasses begat Amon, Amon begat Josias, Josias begat Jechonias and his brethren, about the time that they were carried away to Babylon. And after they were brought to Babylon, Jechonias begat Salathiel, Salathiel begat Zorobabel, Zorobabel begat Abiud, Abiud begat Eliachim, Eliachim begat Azor, Azor begat Sadoc, Sadoc begat Achin, Achin begat Eliud, Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Jacob, Jacob begat Joseph the husband of Mary, of whom was born Jesus, even he that is called Christ, and so all the generations from Abraham to David, are fourteen generations. And from David unto the captivity of Babylon, are fourteen generations. And from the captivity of Babylon unto Christ, are fourteen generations. The birth of Jesus Christ was on this wise. When his mother Mary was married to Joseph (before they came to dwell together) she was found with child by the holy Ghost. Then Joseph her husband (because he was a righteous man, and would not put her to shame)

## The Circumcision of Christ.

shame) was minded privily to depart from her. But while he thus thought, behold, the angel of the Lord appeared unto him in sleep, saying, Joseph thou sonne of David, fear not to take unto thee Mary thy wife: for that which is conceived in her, cometh of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his Name Jesus, for he shall save his people from their finnes. All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a maid shall be with childe, and shall bring forth a Sonne, and they shall call his Name Emmanuel, which if a man interpret, is as much to say, as, God with us. And Joseph, as soon as he awoke out of sleep, did as the angel of the Lord had bidden him: and he took his wife unto him, and knew her not, till she had brought forth her first begotten Sonne, and called his Name Jesus.

### *§ The Circumcision of Christ.*

#### *The Collect.*

**A**lmighty God, which madest thy blessed Sonne to be circumcised, and obedient to the law for man: grant us the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnall lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord. Amen.

#### *The Epistle. Rom. 4. 8.*

**B**lessed is the man to whom the Lord will not impute sinne. Came this blessednesse then upon the circumcision, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or when he was in the uncircumcision? Not in time of circumcision, but when he was yet uncircumcised. And he received the sign of circumcision, as a seal of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that beleeve, though they be not circumcised, that righteousness might be imputed to them also, and that he might be the Father of circumcision, not unto them onely which came of the circumcised, but unto them also that walk in the steps

## The Epiphany.

steps of the faith that was in our father Abraham know before the time of circumcision, For the promise (that he should be heir of the world) happened not to Abraham, or to his seed thorow the law, but through the righteousness of faith. For if they which are of the law be heirs, then is faith but vain, and the promise of none effect.

*The Gospel. Luke 2. 15.*

**A**ND it fortun'd, as soon as the angels were gone away from the shepherds into heaven, they said one to another, Let us go even now unto Bethlehem, and see this thing that we hear say is happened, which the Lord hath shewed unto us. And they came with haste, and found Mary and Joseph, and the babe laid in a manger. And when they had seen it, they published abroad the saying, that was told them of that Child. And all they that heard it, wondered at those things which were told them of the shepherds. But Mary kept all these sayings, and pondered them in her heart. And the shepherds returned, praising and lauding God for all the things that they had heard and seen, even as it was told unto them. And when the eighth day was come that the Child should be circumcised, his name was called Jesus, which was named of the angel before he was conceived in the womb.

*If there be any Sunday between the Epiphany and the Circumcision, then shall be used the same Collect, Epistle, and Gospel at the Communion, which was used upon the day of Circumcision.*

*The Epiphany.*

*The Collect.*

**O** God, which by the leading of a starre, diddest manifest thy onely begotten Sonne to the Gentiles, mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through Christ our Lord.

*The Epistle. Ephes. 3. 1.*

**F**OR this cause, I Paul, am a prisoner of Jesus Christ for you heathen, if ye have heard of the ministration of the grace of God, which is given me to you-ward. For by revelation shewed he the mystery unto me, as I wrote afore in few words, whereby when ye read, ye may understand my know.

## The Epiphany.

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knowledge in the mystery of Christ, which myste-  
rie in times past was not opened unto the sonnes of  
men, as it is now declared unto his holy apostles  
and prophets by the Spirit, that the Gentiles  
should be inheritours also, and of the same bo-  
die, and partakers of his promise of Christ by the  
means of the Gospel, whereof I am made a mini-  
ster, according to the gift of the grace of God  
which is given unto me after the working of his  
power. Unto me the least of all saints, is this grace  
given, that I should preach among the Gentiles the  
unsearchable riches of Christ, and to make all men  
see what the fellowship of the mystery is, which  
from the beginning of the world hath been hid in  
God, which made all things through Jesus Christ,  
to the intent that now unto the rulers and powers  
in heavenly things, might be known by the con-  
gregation, the manifold wisdom of God, accord-  
ing to the eternall purpose which he wrought in  
Christ Jesus our Lord, by whom we have boldnesse  
and entrance, with the confidence which is by the  
faith of him.

*The Gospel. Matth. 2. 1.*

**W**hen Jesus was born in Bethlehem, a citie of  
Jury, in the time of Herod the king, behold,  
there came wise men from the east to Jerusalem,  
saying, Where is he that is born King of the Jews?  
For we have seen his starre in the east, and are come  
to worship him. When Herod the king had heard  
these things, he was troubled, and all the citie of  
Jerusalem with him. And when he had gathered all  
the chief Priests and Scribes of the people toge-  
ther, he demanded of them where Christ should be  
born. And they said unto him, At Bethlehem in  
Jury: For thus it is written by the prophets; And  
thou Bethlehem in the land of Jury, art not the  
least among the princes of Juda: for out of thee  
shall come unto me the captain that shall govern  
my people Israel. Then Herod when he had pri-  
vily called the wise men, he enquired of them  
diligently what time the starre appeared. And  
he bade them go to Bethlehem, and said, Go your  
way thither, and search diligently for the Child:  
and when ye have found him, bring me word  
again, that I may come and worship him also.  
When they had heard the king, they depart-  
ed, and lo, the starre which they saw in the east,

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## The i. Sunday after the Epiphany.

went before them, till it came and stood over the place wherein the Childe was. When they saw the starre, they were exceeding glad, and went into the house, and found the Childe with Mary his mother, and fell down flat, and worshipped him, and opened their treasures, and offered unto him gifts, gold, frankincense, and myrre. And after they were warned of God in a sleep, that they should not go again to Herod, they returned into their own countrey another way.

### *The first Sunday after the Epiphany.*

#### *The Collect.*

**L**ord, we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to do, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

#### *The Epistle. Rom. 12. 1.*

**I** Beseech you therefore brethren, by the mercifulnesse of God, that ye make your bodies a quick sacrifice, holy and acceptable unto God, which is your reasonable serving of God. And fashion not your selves like unto this world: but be ye changed in your shape, by the renewing of your minde, that ye may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that unto me given is) to everie man among you, that no man stand high in his own conceit, more then it becometh him to esteem of himself: but so judge of himself, that he be gentle and sober, according as God hath dealt to everie man the measure of faith. For as we have many members in one bodie, and all members have not one office: so we, being many, are one bodie in Christ, and everie man among our selves one anothers members.

#### *The Gospel. Luke 2. 43.*

**T**He father and mother of Jesus went to Jerusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the Childe Jesus abode still at Jerusalem, and his father and mother knew not of it: but they supposing him to have been in the companie, came a daies journey, and sought him among their kinsfolk

ny. The ii. Sunday after the Epiphany.

kinsfolk and acquaintance: and when they found him not, they went back again to Jerusalem, and sought him. And it fortuned, that after three daies they found him in the temple, sitting in the midst of the doctors, hearing them, and posing them. And all that heard him were astonied at his understanding and answers. And when they saw him, they marvelled. And his mother said unto him, Sonne, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. And he said unto them, How happened it that ye sought me? Wist ye not that I must go about my Fathers businesse? And they understood not that saying which he spake unto them. And he went down with them, and came to Nazareth, and was obedient unto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdom, and age, and in favour with God and men.

*The second Sunday after the Epiphany.*

*The Collect.*

**A**lmighty and everlasting God, which doest govern all things in heaven and earth, mercifully hear the supplications of thy people, and grant us thy peace all the daies of our life, through Jesus Christ, &c.

*The Epistle. Rom. 12. 6.*

**S**eeing that we have divers gifts according to the grace that is given unto us, if a man have the gift of prophecy, let him have it, that it be agreeing to the faith. Let him that hath an office, wait on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, give attendance to his exhortation. If any man give, let him do it with singlenesse. Let him that ruleth, do it with diligence. If any man shew mercie, let him do it with cheerfulness. Let love be without dissimulation. Hate that which is evill, and cleave unto that which is good. Be kinde one to another with brotherly love: in giving honour, go one before another. Be not slothfull in the businesse which ye have in hand. Be fervent in spirit, apply yourselves to the time, rejoyce in hope, be patient in tribulation, continue in prayer, distribute unto the necessitie of the saints, be readie to harbour, blesse them that persecute you, blesse I say, and curse not. Be merrie with them that are merrie, weep with them

## The iiij. Sunday after the Epiphany.

them that weep. Be of like affection one toward another. Be not high minded, but make your selves equall to them of the lower sort.

*The Gospel. John 2. 1.*

**A**ND the third day was there a marriage in Cana, a citie of Galilee, and the mother of Jesus was there. And Jesus was called, and his disciples, unto the marriage. And when the wine failed, the mother of Jesus said unto him, They have no wine. Jesus said unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother said unto the ministers, Whatsoever he saith unto you, do it. And there were standing there six water pots of stone, after the manner of purifying of the Jews, containing two or three ficks apiece. Jesus said unto them, Fill the water pots with water. And they filled them up to the brim. And he said unto them, Draw out now, and bear unto the gouernour of the feast, and they bare it. When the ruler of the feast had tasted the water turned into wine, and knew not whence it was, (but the ministers which drew the water knew) he called the bridegroom, and said unto him, Every man at the beginning doth set forth good wine, and when men be drunk, then that which is worse: but thou hast kept the good wine untill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glorie, and his disciples beleued on him.

*¶ The third Sunday after the Epiphany.*

*The Collect.*

**A**Lmighty and everlasting God, mercifully look vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to help and defend us, through Christ our Lord:

*The Epistle. Rom. 12. 16.*

**B**E not wise in your own opinions. Recompense good for no man euill for euill. Provide aforehand things honest, not onely before God, but also in the sight of all men. If it be possible, as much as in you is, live peaceably with all men. Dearly beloved, avenge not your selves, but rather give place unto wrath. For it is written, Vengeance is mine, I will reward, saith the Lord. Therefore if thine enemy hunger, feed him: if he thirst, give him drink:

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**any: The iiii. Sunday after the Epiphany.**

toward  
ur selw  
for in so doing thou shalt heape coals of fire on his  
head. Be not overcome of evil, but overcome evil  
with goodnesse.

*The Gospel. Matth. 8. 1.*

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**W**hen he was come down from the mountain,  
much people followed him. And behold,  
there came a leper, and worshipped him, saying,  
Master, if thou wilt, thou canst make me clean. And  
Jesus put forth his hand, and touched him, saying, I  
will, be thou clean. And immediately his leprosie  
was cleansed. And Jesus said unto him, Tell no  
man: but go and shew thy self to the priest, and  
offer the gift (that Moses commanded to be offer-  
ed) for a witness unto them. And when Jesus was  
entred into Capernaum, there came unto him a  
Centurion, and besought him, saying, Master, my ser-  
vant lieth at home sick of the palsey, and is grie-  
vously pained. And Jesus said, When I come unto  
him, I will heal him. The Centurion answered, and  
said, Sir, I am not worthy that thou shouldest come  
under my roof: but speak the word onely, and my  
servant shall be healed. For I also my self am a  
man subject to the authoritie of another, and have  
souldiers under me: and I say unto this man, Go,  
and he goeth; And to another man, Come, and he  
cometh; and to my servant, Do this, and he doth  
it. When Jesus heard these words, he marvelled,  
and said to them that followed him, Verily I say  
unto you, I have not found so great faith in Israel.  
I say unto you, That many shall come from the  
east and west, and shall rest with Abraham, Isaac  
and Jacob in the kingdom of heaven: but the  
children of the kingdom shall be cast out into ut-  
ter darknesse, there shall be weeping and gnashing  
of teeth. And Jesus said unto the Centurion, Go  
thy way, and as thou beleevest, so be it unto thee.  
And his servant was healed the self same hour.

*The fourth Sunday after the Epiphany.*

*The Collect.*

**G**od which knowest us to be set in the midst  
of so many and great dangers, that for mans  
frailnesse we cannot alway stand uprightly: grant  
to us the health of body and soul, that all those  
things which we suffer for fame, by thy help we  
may



The iiii Sunday after the Epiphany. Th

may well passe and overcome, through Christ our Lord. the he wayes herd

*The Epistle. Rom. 13. 1.*

**L**et every soul submit himself unto the authority of the higher powers: for there is no power but of God: The powers that be, are ordained of God, Whosoever therefore resisteth power, resisteth the ordinance of God. But they that resist, shall receive to themselves damnation. For rulers are not fearful unto them that do good, but to them that do evill. Wilt thou be without fear of the power? Do well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth: but if thou do that which is evill, then fear: for he beareth not the sword for nought: for he is the minister of God to take vengeance on them that do evill. Wherefore ye must needs obey, not onely for fear of vengeance, but also because of conscience, and even for this cause pay ye tribute: for they are Gods ministers, serving for the same purpose. Give to every man therefore his duty: tribute to whom tribute belongeth: custome to whom custome is due: feare to whom feare belongeth: honour to whom honour pertaineth.

*The Gospel. Matth. 8. 23.*

**A**nd when he entred into a ship, his disciples followed him. And behold, there arose a great tempest in the sea, inasmuch as the ship was covered with waves, but he was asleep. And his disciples came to him, and awoke him, saying, Master, save us, we perish. And he said unto them, Why are ye fearfull, O ye of little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calm. But the men marvelled, saying, What manner of man is this, that both windes and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of devils, which came out of the graves, and were out of measure fierce, so that no man might go by that way. And behold, they cried out, saying, O Jesu thou Sonne of God, what have we to do with thee? Art thou come hither to torment us before the time? And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go into the the

any. The v. sunday after the Epiphany.

Christ on the herd of swine. And he said unto them, Go your wayes. Then went they out, and departed into the herd of swine. And behold, the whole herd of swine was carried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and told every thing, and what had happened unto the possessed of the devils. And behold, the whole city came out to meet Jesus: And when they saw him, they besought him that he would depart out of their coasts.

¶ The fifth sunday after the Epiphany.

The Collect.

**L**ord, we beseech thee to keep thy church and household continually in thy true religion, that they which do lean onely upon hope of thy heavenly grace, may evermore be defended by thy mighty power, through Jesus Christ our Lord.

The Epistle. Coloss. 3. 12.

**P**ut upon you as the elect of God, tender mercie, kindnesse, humblenesse of minde, meeknesse, long suffering, forbearing one another, and forgiving one another, if any man have a quarrell against another: as Christ forgave you, even so do ye. Above all these things put on love, which is the bond of perfectnesse. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plentifully, with all wisdom. Teach and exhort your own selves in psalms and hymnes, and spirituall songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesu, giving thanks to God the Father by him.

The Gospel. Matth. 13. 24.

**T**he kingdome of heaven is like unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and had brought forth fruit, then appeared the tares also. So the servants of the householder came, and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, The envious

## Septuagesima Sunday.

man hath done this. The servants said unto him, Wilt thou then that we go and weed them up? But he said, Nay, lest while ye gather up the tares, ye pluck up also the wheat with them: let both grow together untill the harvest, and in the time of harvest I will say to the reapers, Gather ye first the tares, and binde them together in sheaves to be burnt, but gather the wheat into my barn.

*The sixth Sunday (if there be so many) shall have the Collect, Epistle, and Gospel, that was upon the fifth Sunday.*

*Septuagesima Sunday.*

*The Collect.*

**O** Lord, we beseech thee, favourably to hear the prayers of thy people, that we which are justly punished for our offences, may be mercifully delivered by thy goodnesse, for the glorie of thy Name, through Jesus Christ our Saviour, who liveth, &c.

*The Epistle. 1. Cor. 9. 24.*

**P**erceive ye not, how that they which runne in a course, runne all, but one receiveth the reward? So runne, that ye may obtain. Every man that prooveth masteries, abstaineth from all things: and they do it to obtain a crown that shall perish: but we to obtain an everlasting crown. I therefore so runne, not as at an uncertain thing: So fight I, not as one that beateth the air: but I tame my bodie, and bring it into subjection, lest by any means it come to passe, that when I have preached to other, I my self should be cast away.

*The Gospel. Matth. 20. 1.*

**T**he kingdome of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And he went out about the third hour, and saw other standing idle in the market place, and said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. And about the eleventh hour he went out, and found other standing idle, and said unto them, Why stand ye here all the day idle? They said unto him, Because no man hath

## Sexagesima Sunday.

hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard said unto his steward, Call the labourers, and give them their hire, beginning at the last until the first. And when they did come that came about the eleventh hour, they received everie man a penie. But when the first came also, they supposed that they should have received more, and they likewise received everie man a penie. And when they had received it, they murmured against the good man of the house, saying, These last have wrought but one hour, and thou hast made them equall with us which have borne the burden and heat of the day. But he answered unto one of them, and said, Friend, I do thee no wrong: Didst thou not agree with me for a penie? Take that thine is, and go thy way, I will give unto this last, even as unto thee. Is it not lawfull for me to do as me listeth with mine own goods? Is thine eye evill, because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

## *Sexagesima Sunday.*

### *The Collect.*

**L**ord God, which seekest that we put not our trust in anything that we do: mercifully grant that by thy power we may be defended against all adversitie, through Jesus Christ our Lord.

### *The Epistle. 2. Cor. II. 19.*

**Y**E suffer fools gladly, seeing your selves are wise. For ye suffer, if a man bring you into bondage, if a man devour, if a man take, if a man exalt himself, if a man smite you on the face. I speak as concerning rebuke, as though we had been weak in this behalf. Howbeit, wherein soever any man dare be bold, (I speak foolishly) I dare be bold also. They are Hebrews, even so am I. They are Israelites, even so am I. They are the seed of Abraham, even so am I. They are the ministers of Christ, (I speak as a fool) I am more. In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, I was once stoned, I suffer.

## Sexagesima Sunday.

red thrice shipwrack. Night and day have I been with care  
in the deep sea. In journeying often, in perils, bringing  
waters, in perils of robbers, in jeopardies of mine ground  
own nation, in jeopardies among the heathen, heart  
perils in the city, in perils in wilderness, in perils  
rils in the sea, in perils among false brethren, in la-  
bour and travell, in watchings often, in hunger and  
thirst, in fastings often, in cold and nakednesse.  
beside the things which outwardly happen unto  
me, I am cumbred daily, and do care for all con-  
gregations. Who is weak, and I am not weak?  
Who is offended, and I burn not? If I must needs  
boast, I will boast of the things that concern  
mine infirmities. The God and Father of our  
Lord Jesus Christ, which is blessed for evermore,  
knoweth that I lie not.

*The Gospel. Luke 8. 4.*

**W**hen much people were gathered together,  
and were come to him out of all cities, he  
spake by a similitude: The sower went out to sow  
his seed, and as he sowed, some fell by the way  
side, and it was trodden down, and the fowls  
of the air devoured it up. And some fell on  
stones, and as soon as it was sprung up, it wither-  
ed away, because it lacked moistnesse. And some  
fell among thorns, and the thorns sprang up  
with it and choaked it. And some fell on good  
ground, and sprang up, and bare fruit an hun-  
dred fold. And as he said these things, he cri-  
ed, He that hath ears to hear, let him hear.  
And his disciples asked him, saying, What  
manner of similitude is this? And he said,  
Unto you it is given to know the secrets of  
the kingdome of God, but to other by para-  
bles, that when they see, they should not  
see, and when they hear, they should not under-  
stand. The parable is this: The seed is the word  
of God: those that are beside the way, are they  
that hear, then cometh the devill, and taketh  
the word out of their hearts, lest they should  
believe and be saved. They on the stones, are  
they, which when they hear, receive the word  
with joy, and these have no roots, which for a while  
believe, and in time of temptation go away. And  
that which fell among thorns, are they, which  
when they have heard, go forth, and are choaked  
with

## Quinquagesima Sunday.

I be with cares, and riches, and voluptuous living, and  
erils. bring forth no fruit. That which fell on the good  
f min ground, are they, which with a pure and good  
en, heart hear the word, and keep it, and bring forth  
in pe fruit through patience.

### ¶ Quinquagesima Sunday.

#### *The Collect.*

O Lord, which dost teach us, that all our do-  
ings without charity are nothing worth, send  
thy holy Ghost, and poure into our hearts that  
most excellent gift of charity, the very bond of  
peace and all vertues, without the which whoe-  
ver liveth, is counted dead before thee: grant this  
for thine onely Sonne Jesus Christs sake.

#### *The Epistle. 1. Cor. 13. 1.*

Though I speak with tongues of men and of  
angels, and have no love, I am even as found-  
ing brasie, or as a tinckling cymball. And though  
I could prophesie, and understand all secrets, and all  
knowledge: yea, if I have all faith, so that I could  
move mountains out of their places, and yet have  
no love, I am nothing. And though I bestow all  
my goods to feed the poor, and though I gave  
my bodie even that I burned, and yet have no love,  
it profiteth me nothing. Love suffereth long, and  
is courteous, love envieth not, love doth not fro-  
wardly, swelleth not, dealeth not dishonestly, seek-  
eth not her own, is not provoked to anger, think-  
eth none evill, rejoyceth not in iniquitie, but re-  
joyceth in the truth, suffereth all things, beleeveth  
all things, hopeth all things, endureth all things.  
Though that prophesying fail, either tongues  
cease, or knowledge vanish away, yet love falleth  
never away. For our knowledge is imperfect, and  
our prophesying is imperfect. But when that which  
is perfect is come, then that which is imperfect  
shall be done away. When I was a childe, I spake  
as a childe, I understood as a childe, I imagined as a  
childe: but as soon as I was a man, I put away  
childishnesse. Now we see in a glasse, even in a  
dark speaking: but then shall we see face to face.  
Now I know imperfectly: but then shall I know  
even as I am known. Now abideth faith, hope,  
and love, even these three; but the chief of these  
is love,

## The first day of Lent.

*The Gospel. Luke 18. 31.*

**J**ESUS took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets of the Sonne of man. For he shall be delivered unto the Gentiles, and shall be mocked, and despitefully intreated, and spitted on. And when they have scourged him, they will put him to death, and the third day he shall rise again. And they understood none of these things. And this saying was hid from them, so that they perceived not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certain blinde man sat by the high waies side begging. And when he heard the people passe by, he asked what it meant. And they said unto him, that Jesus of Nazareth passed by. And he cried, saying, Jesus thou Sonne of David have mercy on me. And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Sonne of David, have mercie on me. And Jesus stood still, and commanded him to be brought unto him. And when he was come neer, he asked him, saying, What wilt thou that I do unto thee? And he said, Lord, that I might receive my sight. And Jesus said unto him, Receive thy sight, thy faith hath saved thee. And immediatly he received his sight and followed him, praising God. And all the people, when they saw it, gave praise unto God.

*g The first day of Lent.*

*The Collect.*

**A**Lmighty and everlasting God, which hastest nothing that thou hast made, and doest forgive the finnes of all them that be penitent: create and make in us new and contrite hearts, that we worthily lamenting our finnes, and knowing our wretchednesse, may obtain of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

*The Epistle. Joel 2. 12.*

**T**URN you unto me with all your hearts, with fasting, weeping and mourning: Rent your hearts, and not your clothes. Turn you unto the Lord your God: for he is gracious & mercifull, long-suffering, and of great compassion, and ready to pardon wickednesse.

## The first Sunday in Lent.

kednesse. Then ( no doubt ) he also shall turn and forgive : and after his chastening, he shall let your increase remain for meat and drink offerings unto the Lord your God. Blow out with the trumpet in Sion, proclaim a fasting, call the congregation, and gather the people together : warn the congregation, gather the Elders, bring the children and sucklings together : Let the Bridegroom go forth of his chamber, and the bride out of her closet. Let the Priests serve the Lord between the porch and the Altar, weeping, and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their God ?

*The Gospel. Matth. 6. 16.*

**W**hen ye fast, be not sad as the hypocrites are ; for they disfigure their faces, that it may appear unto men how that they fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appear not unto men how that thou fastest, but unto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not up for your selves treasure upon earth, where the rust and moth doth corrupt, and where thieves break thorow and steal : but lay up for you treasures in heaves, where neither rust nor moth doth corrupt, and where thieves do not break thorow nor steal. For where your treasure is, there will your hearts be also.

## *g The first Sunday in Lent,*

*The Collect.*

**O** Lord, which for our sake diddest fast fourty daies and fourty nights : give us grace to use such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holinesse, to thy honour and glory, which livest and reigneest, &c.

*The Epistle. 2 Cor. 6. 1.*

**W**E as helpers exhort you, that ye receive not the grace of God in vain. For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now it is that accepted time, behold, now is that day of sal-

E

vation,



## The first Sunday in Lent.

vation. Let us give none occasion of euill, that our office be found no fault: but in all things let us behaue our selves as the ministers of God, with much patience, in afflictions, in necessities, in anguishes, in stripes, in imprisonments, in strifes, in labours, in watchings, in fastings, in purenesse, in knowledge, in long-sufferings, in kindnesse, in the holie Ghost, in love unfained, in the word of truth, in the power of God, by the armour of righteousness in the right hand, and on the left: by honour and dishonour, by euill report and good report: as deceivers, and yet true: as unknown, and yet known: as dying, and behold, we live: as chastened, and not killed: as sorrowing, and yet alway merry: as poor, and yet making many rich: as having nothing, and yet possessing all things.

*The Gospel. Mat. 4. 1.*

**T**HEN Jesus was led away of the Spirit into the wilderness, to be tempted of the devill. And when he had fasted fourty dayes, and fourty nights, he was at the last an hungred. And when the tempter came to him, he said, If thou be the Sonne of God, command that these stones be made bread. But he answered, and said, It is written, Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God. Then the devill taketh him up into the holy citie, and setteth him on a pinnacle of the Temple, and saith unto him, If thou be the Sonne of God, cast thy self down headlong: for it is written, He shall give his Angels charge over thee, and with their hands they shall hold thee up, lest at any time thou dash thy foot against a stone. And Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devill taketh him up into an exceeding high mountain, and shewed him all the kingdomes of the world, and the glorie of them, and saith unto him, All these will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Avoid Satan: For it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. Then the devill left him, and behold, the Angels came and ministered unto him.

*The second Sunday in Lent.*

*The Collect.*

**A**lmighty God, which doest see that we have no power of our selves to help our selves, keep thou us both outwardly in our bodies, and inwardly in our souls: that we may be defended from all adversities which may happen to the bodie, and from all evill thoughts which may assault and hurt the soul, through Jesus Christ, &c.

*The Epistle. 1 Thes. 4. 1.*

**W**E beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more, even as ye have received of us, how ye ought to walk, and to please God. For ye know what commandments we gave you by our Lord Jesus Christ. For this is the will of God, even your holinessse: that ye should abstain from fornication, and that every one of you should know how to keep his vessell in holinessse and honour, and not in the lust of concupiscence, as do the heathen which know not God: That no man oppresse and defraud his brother in bargaining, because that the Lord is the avenger of all such things, as we told you before, and testified. For God hath not called us unto uncleannessse, but unto holinessse. He therefore that despiseth; despiseth not man, but God, which hath sent his holy Spirit among you.

*The Gospel. Mat. 15. 21.*

**J**esus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coasts) cryed unto him, saying, Have mercie on me, O Lord, thou Son of David: my daughter is piteously vexed with a Devill. But he answered her nothing at all. And his Disciples came and besought him, saying, Send her away, for she crieth after us. But he answered and said, I am not sent but to the lost sheep of the house of Israel. Then came she, and worshipped him, saying, Lord, help me. He answered, and said, It is not meet to take the childrens bread, and cast it to dogs. She answered, and said, Truth Lord, for the dogs eat of the crumbs which fall from their masters table. Then Jesus answered, and said unto her, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the same time.

*The third Sunday in Lent.*

*The Collect.*

**W**E beseech thee, Almighty God, look upon the heartie desires of thy humble servants, and stretch forth the right hand of thy Majestie to be our defence against all our enemies, through Jesus Christ our Lord. Amen.

*The Epistle. Ephes. 5. 1.*

**B**E ye the followers of God as dear children, and walk in love, even as Christ loved us, and gave himself for us, an offering, and a sacrifice of sweet savour to God. As for fornication, and uncleannesse, or covetousnesse, let it not be once named among you, as it becometh Saints; or filthinesse, or foolish talking, or jesting, which are not comely, but rather giving of thanks. For thus ye know, that no whoremonger, either uncleane person, or covetous person, (which is a worshipping of images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: for because of such things cometh the wrath of God upon the children of disobedience. Be ye not therefore companions of them. Ye were sometimes darknesse, but now are ye light in the Lord: walk as children of light. For the fruit of the Spirit consisteth in all goodnesse, and rightousnesse, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitfull works of darknesse, but rather rebuke them. For it is a shame even to name those things which are done of them in secret. But all things, when they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall give thee light,

*The Gospel. Luk. 11. 14.*

**J**esus was casting out a devill that was dumb. And when he had cast out the devill, the dumb spake, and the people wondred. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And other tempted him, and required of him a signe from heaven. But he knowing their thoughts, said unto them, Everie kingdome divided against it self, is desolate, and one house doth fall upon another. If Satan also be divided against himself, how shall his kingdome endure? Because ye say, I cast out devils through Beelzebub,

## The fourth Sunday in Lent.

If I by the help of Beelzebub cast out devils, by whose help do your children cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt the kingdom of God is come upon you. When a strong man armed watcheth his house, the things that he possesseth are in peace: but when a stronger then he cometh upon him, and overcometh him, he taketh from him all his harnesse (wherein he trusted) and divideth his goods. He that is not with me is against me: and he that gathereth not with me, scattereth abroad. When the unclean spirit is gone out of a man, he walketh thorow dry places, seeking rest: and when he findeth none, he saith, I will return again into my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits worse then himself, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuneth, that as he spake these things, a certain woman of the company lift up her voice, and said unto him, Happie is the womb that bare thee, and the paps which gave thee suck. But he said, Yea, happie are they that hear the word of God, and keep it.

### *§ The fourth Sunday in Lent.*

#### *The Collect.*

**G**RANT we beseech thee, Almighty God, that we which for our evill deeds are worthily punished, by the comfort of thy grace may mercifully be relieved, through our Lord Jesus Christ.

#### *The Epistle. Gal. 4. 21.*

**T**ELL me (ye that desire to be under the Law) do ye not hear of the Law? for it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. Yea, and he which was born of the bond woman, was born after the flesh: but he which was born of the free woman, was born by promise, which things are spoken by an allegorie: For these are two Testaments, the one from the mount Sina, which gendreth unto bondage, which is Agar; for mount Sina is Agar in Arabia, and bordereth upon the citie, which is now called Jerusalem, and is in bondage with her children. But Jerusalem which is above, is free,

## The fourth Sunday in Lent.

which is the mother of us all. For it is written, Rejoyce thou barren that bearest no children, break forth, and cry, thou that travellest not, for the desolate hath many more children then she that hath an husband. Brethren, we are after Isaac the children of promise. But as then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Neverthelesse, what saith the Scripture? Put away the bond-woman and her sonne: for the sonne of the bond-woman shall not be heir with the sonne of the free-woman. So then, brethren, we are not children of the bond-woman, but of the free-woman.

### *The Gospel. John 6. 1.*

**J**ESUS departed over the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which he did on them whith were diseased. And Jesus went up into a mountain, and there he sate with his Disciples. And Easter ( a feast of the Jews ) was nigh. When Jesus then lift up his eyes, and saw a great companie come unto him, he said unto Philip, Whence shall we buy bread that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peny-worth of bread are not sufficient for them, that every man may take a little. One of his Disciples ( Andrew, Simon Peters brother ) saith unto him, There is a lad which hath five barley loaves and two fishes, but what are they among so many? And Jesus said, Make the people sit down. There was much grasse in the place. So the men sate down, in number about five thousand. And Jesus took the bread. and when he had given thanks, he gave to the Disciples, and the Disciples to them that were set down, and likewise of the fishes, as much as they would. When they had eaten enough, he said unto his Disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men ( when they had seen the miracle that Jesus did ) said, This is of a truth the same Prophet that should come into the world,

*The Collect.*

**W**E beseech thee, Almighty God, mercifully to look upon thy people, that by thy great goodnesse they may be governed and preserved evermore both in bodie and soul, through Jesus Christ our Lord. Amen.

*The Epistle. Heb. 9. 11.*

**C**hrist being an high Priest of good things to come, came by a greater and a more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves: but by his own blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen, and of goats, and the ashes of a young cow, when it is sprinkled, purifieth the unclean, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirit offered himself without spot to God) purge your consciences from dead works, for to serve the living God? And for this cause is he the Mediatour of the New Testament, that therow death which chanced for the redemption of those transgressions that were under the first Testament, they which are called, might receive the promise of eternall inheritance.

*The Gospel. Joh. 8. 46.*

**W**hich of you can rebuke me of sinne? If I say the truth, why do ye not beleeve me? He that is of God, heareth Gods words: Ye therefore hear them not, because ye are not of God. Then answered the Jews, and said unto him, Say we not well, that thou art a Samaritane, and hast the Devill? Jesus answered, I have not the Devill: but I honour my Father, and ye have dishonoured me. I seek not mine own praise; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast the Devill. Abraham is dead, and the Prophets, and thou sayest, If a man keep my saying, he shall never taste of death. Art thou greater then our father Abraham, which is dead? and the Prophers are dead: Whom makest thou thy self? Jesus answered, If I honour my self, my honour is nothing:

Sunday next before Easter.

It is my Father that honoureth me, which ye say  
your God, and yet ye have not known him: but  
know him: and if I say, I know him not, I shall be  
a liar, like unto you. But I know him, and keep  
saying. Your father Abraham was glad to see  
day: and he saw it, and rejoyced. Then said the Jew  
unto him, Thou art not yet fifty yeers old, and  
thou seen Abraham? Jesus said unto them, Verily  
verily I say unto you, Yer Abraham was born I am  
Then took they up stones to cast at him: but Jesus  
hid himself, and went out of the Temple.

*The Sunday next before Easter.*

*The Collect.*

**A**lmighty and everlasting God, which of thy ten-  
der love towards man, hast sent our Saviour  
Jesus Christ, to take upon him our flesh, and to suffer  
death upon the Crosse, that all mankind should  
follow the example of his great humility: mercifully  
grant, that we both follow the example of his  
patience, and be made partakers of his resurrection  
through the same Jesus Christ our Lord.

*The Epistle. Phil. 2. 5.*

**L**et the same minde be in you, that was also in  
Christ Jesus, which when he was in the shape of  
God, thought it no robbery to be equal with God  
nevertheless, he made himself of no reputation  
taking on him the shape of a servant, and became  
like unto men, and was found in his apparell as a  
man. He humbled himself, and became obedient un-  
to the death, even the death of the Crosse. Where-  
fore God hath also exalted him on high, and given  
him a Name, which is above all names, that at the  
Name of Jesus every knee should bow, both of  
things in heaven, and things in earth, and things  
under the earth, and that all tongues should con-  
fesse that Jesus Christ is the Lord, unto the praise  
of God the Father.

*The Gospel. Matth. 26. 1.*

**A**nd it came to passe, when Jesus had finished  
all these sayings, he said unto his Disci-  
ples, Ye know that after two dayes shall be  
Easter, and the Sonne of man shall be deliver-  
ed over to be crucified. Then assembled together  
the chief Priests, and the Scribes, and the  
Elders of the people, unto the palace of the  
high Priest (which was called Caiaphas) and

## Sunday next before Easter.

held a counsell that they might take Jesus by subtilty, and kill him. But they said, Not on the holy day, lest there be an uproar among the people. When Jesus was in Bethanie, in the house of Simon the leper, there came unto him a woman having an Alabaſter box of precious ointment, and powred it on his head as he ſate at the board. But when his diſciples ſaw it, they had indignation, ſaying, Whereto ſerveth this waſte? This ointment might have been well ſold, and given to the poor. When Jeſus underſtood that, he ſaid unto them, Why trouble ye the woman? For ſhe hath wrought a good work upon me: for ye have the poor alwayes with you, but me ye ſhall not have alwayes. And in that ſhe hath caſt this ointment on my body, ſhe did it to bury me. Verily I ſay unto you, Whereſoever this Goſpel ſhall be preached in all the world, there ſhall alſo this be told that ſhe hath done, for a memoriall of her. Then one of the twelve ( which was called Judas Iſcariot ) went unto the chief Priests, and ſaid unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirty pieces of ſilver. And from that time forth he ſought opportunity to betray him. The firſt day of ſweet bread the diſciples came to Jeſus, ſaying to him, Where wilt thou that we prepare for thee to eat the Paſſeover? And he ſaid, Go into the city to ſuch a man, and ſay unto him, The maſter ſaith, My time is at hand: I will keep my Eaſter by thee with my diſciples. And the diſciples did as Jeſus had appointed them, and they made ready the Paſſeover. When the Even was come, he ſate down with the twelve. And as they did eat he ſaid, Verily I ſay unto you, that one of you ſhall betray me. And they were exceeding forrowfull, and began every one of them to ſay unto him, Lord, is it I? He answered, and ſaid, He that dippeth his hand with me in the diſh, the ſame ſhall betray me. The Sonne of man truly goeth, and it is written of him: but wo unto that man by whom the Sonne of man is betrayed: It had been good for that man, if he had not been born. Then Judas which betrayed him, answered and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid. And when they were eating, Jeſus took bread, and when he had given thanks, he brake it, and gave it



## Sunday next before Easter.

to the disciples, and said, Take, eat, this is my body. And he took the cup, and thanked, and gave it to them, saying, Drink ye all of this: for this is my blood (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say unto you, I will not drink henceforth of this fruit of the vine tree, untill that day when I shall drink it new with you in my Fathers Kingdom. And when they had said grace, they went out unto mount Olivet. Then said Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee. Peter answered, and said unto him, Though all men be offended because of thee, yet will I not be offended. Jesus said unto him, Verily I say unto thee, that in this same night, before the cock crow thou shalt deny me thrice. Peter said unto him, Yea, though I should die with thee, yet will I not deny thee. Likewise also said all the Disciples. Then came Jesus with them unto a farm place (which is called Gethsemane) and said unto the Disciples, Sit ye here while I go and pray yonder. And he took with him Peter, and the two sonnes of Zbedee, and beganne to wax sorrowfull and heavie. Then said Jesus unto them, My soul is heavie even unto the death: Tarrye ye here, and watch with me. And he went a little farther, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neverthelesse, not as I will, but as thou wilt. And he came unto the Disciples, and found them asleep, and said unto Peter, What could ye not watch with me one hour? watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weak. He went away once again, and prayed, saying, O my father, if this cup may not passe away from me, except I drink of it, thy will be fulfilled. And he came and found them asleep again, for their eyes were heavie. And he left them, and went again, and prayed the third time, saying the same words. Then cometh he to his Disciples, and said unto them, Sleep on now, and take your rest. Behold, the hour is at hand, and the Sonne of man is betrayed into the hands of sinners. Rise, let us be going, behold, he is at hand that

## Sunday next before Easter.

that doth betray me. While he yet spake, lo, Judas one of the number of the twelve, came, and with him a great multitude with swords and staves, sent from the chief Priests and Elders of the people. But he that betrayed him, gave them a token, saying, Whomsoever I kisse, the same is he, hold him fast. And forthwith he came to Jesus, and said, Hail Master, and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high Priest, and smote off his ear. Then said Jesus unto him, Put up thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall give me even now more then twelve legions of Angels? But how then shall the Scriptures be fulfilled? for thus it must be. In that same hour said Jesus to the multitude, Ye be come out as it were to a thief with swords and staves for to take me. I sate daily with you teaching in the Temple, and ye took me not. But all this was done that the Scriptures of the Prophets might be fulfilled. Then all the disciples forsook him, and fled. And they took Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afar off unto the high Priests palace, and went in, and sate with the servants to see the end. The chief Priests and Elders, and all the counsell sought false witnesse against Jesus for to put him to death, but found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to build it again in three dayes. And the chief Priest arose, and said unto him, Answerest thou nothing? Why do these bear witnesse against thee? But Jesus held his peace. And the chief Priest answered, and said unto him, I charge thee by the living God, that thou tell us whether thou be Christ the Sonne of God. Jesus said unto him, Thou hast said. Neverthelesse I say unto you, Hereafter shall ye see the Sonne of man sitting on the right hand of power, and coming in the clouds of the skie. Then the high Priest rent his clothes, saying,

## Sunday next before Easter.

He hath spoken blasphemie, what need we of more witnesses? Behold, now ye have heard his blasphemie, what think ye? They answered, and said, He is worthy to die. Then did they spit in his face, and buffeted him with fists. And others smote him on the face with the palm of the hands, saying; Tell us, thou Christ, who is he that smote thee? Peter sate without in the court, and damascell came to him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wot not what thou sayest. When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow was all the while with Jesus of Nazareth. And again he denied with an oath, saying, I do not know the man. After a while came unto him they that stood by, and said unto Peter; Surely thou art even one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, that he knew not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. When the morning was come, all the chief Priests and elders of the people held a counsell against Jesus to put him to death, and brought him bound, and delivered him unto Pontius Pilate the deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himself, and brought again the thirty plates of silver to the chief Priests and elders, saying, I have sinned, betraying the innocent blood. And they said, What is that to us? see thou to that. And he cast down the silver plates in the Temple, and departed, and went and hanged himself. And the chief Priests took the silver plates, and said, It is not lawfull for to put them into the treasury, because it is the price of blood. And they took counsell, and bought with them a potters field to bury strangers in. Wherefore the field is called *Acheldama*, that is, the field of blood untill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they took thirty silver plates, the price of him that was valued, whom they bought of the children of Israel, and gave them for the potters field, as the Lord appointed me. Jesus stood before the deputie, and the deputie asked him, saying, Art thou the King of

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## Sunday next before Easter.

of the Jews? Jesus said unto him, Thou sayest. And when he was accused of the chief Priests and Elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many witnesses they lay against thee? And he answered him to never a word, insomuch that the deputie marvelled greatly. At that feast the deputie was wont to deliver unto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together. Pilate said, Whether will ye that I give loose unto you, Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him. When he was set down to give judgement, his wife sent unto him, saying, Have thou nothing to do with that just man: for I have suffered this day many things in my sleep, because of him. But the chief Priests and Elders perswaded the people that they should ask Barabbas, and dest oy Jesus. The deputie answered and said unto them, Whether of the twain will ye that I let loose unto you? They said, Barabbas. Pilate said unto them, What shall I do then with Jesus, which is called Christ? They all said unto him, Let him be crucified. The deputie said, What evill hath he done? But they cryed the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that more businesse was made, he took water, and washed his hands before the people, saying; I am innocent of the blood of this just person, see ye. Then answered all the people, and said; His blood be on us, and on our children. Then let he Barabbas loose unto them, and scourged Jesus, and delivered him to be crucified. Then the souldiers of the deputie took Jesus into the common hall, and gathered unto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thorns, and put it upon his head, and a reed in his right hand, and bowed the knee before him, and mocked him, saying, Hail king .of the Jews. And when they had spit upon him, they took the reed, and smote him on the head, and after that they had mocked him, they took the robe off him again, and put his own raiment on him, and led him away to crucifie him. And as they came out, they found a man of Cyrene (named Simon)

## Sunday next before Easter.

mon) him they compelled to bear his crosse. And when they came unto the place which is called *Golgotha* (that is to say) a place of dead mens skuls, and there he gave him vinegar mingled with gall to drink. And when he had tasted thereof, he would not drink. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lots. And they sate and watched him there, and set up over his head the cause of his death written, *This is Jesus the King of the Jews*. Then were there two theeves crucified with him, one on the right hand, and the other on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and didst build it in three dayes, save thy self. If thou be the Sonne of God, come down from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, He saved other, himself he cannot save: If he be the King of Israel, let him now come down from the crosse, and we will beleve him. He trusted in God, let him deliver him now, if he will have him: for he said, I am the Sonne of God. The theeves also which were crucified with him, cast the same in his teeth. From the sixth hour was there darknesse over all the land untill the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, Lama sabachthani*: that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, & took a sponge, and when he had filled it full of vinegar, he put it on a reed, and gave him to drink. Others said, Let be, let us see whether Elias will come, and deliver him. Jesus, when he had cried again with a loud voyce, yeelded up the ghost. And behold, the vail of the Temple did rent in two parts, from the top to the bottome, and the earth did quake, and the stones rent, and graves did open, and many bodies of Saints which slept, arose, and went out of the graves after his resurrection, and came into the holy city, & appeared unto many. When the Centurion, and they that were with him watching Jesus, saw the earthquake, and those things which

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which happened, they feared greatly, saying, Truly this was the Sonne of God. And many women were there ( beholding him afar off ) which followed Jesus from Galilee, ministering unto him : Among which was Mary Magdalene, and Mary the mother of James, and Joses, and the mother of Zebedees children.

*g Munday before Easter.*

*The Epistle. Esa. 63. 1.*

**W**Hat is he this that cometh from Edom, with red coloured clothes of Bosra, (which is so costly cloth) and cometh in so mightily with all his strength? I am he that teacheth righteousness, and am of power to help. Wherefore then is thy clothing red, and thy raiment like his that treadeth in the winepresse? I have troden the presse my self alone, and of all people there is not one with me. Thus will I tread down mine enemies in my wrath, and set my feet upon them in mine indignation, and their blood shall bespring my clothes, and so will I stain all my raiment. For the day of vengeance is assigned in mine heart, and the year when my people shall be delivered, is come. I looked about me, and there was no man to shew me any help. I marvelled that no man held me up. Then I held me by mine own arm, and my ferventnesse sustained me. And thus will I tread down the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath given us, for the great good that he hath done for Israel, which he hath given them of his own favour, and according to the multitude of his loving kindnesse. For he said, these no doubt are my people, and no shrinking children, and so he was their Saviour. In their troubles he was also troubled with them. And the Angel that went forth from his presence, delivered them. Of very love and kindnesse that he had unto them, he redeemed them. He hath borne them, and carried them up ever since the world began. But after they provoked him to wrath, and vexed his holy minde, he was their enemy, and fought against them himself. Yet remembered Israel the old time of Moses, and his people, saying, Where is he that brought them from the water of the Sea, with them that fed his sheep? **Where**

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Where is he that hath given his holy Spirit among them? he led them by the right hand of Moses with his glorious arm, dividing the water before them whereby he gave himself an everlasting Name. He led them in the deep, as an horse is led in the plain, that they should not stumble, as a tame beast goeth in the field, and the breath given of God, giveth him rest. Thus (O God) hast thou led thy people, to make thy self a glorious Name withall. Look down then from heaven, and behold the dwelling place of thy Sanctuarie, and thy glorie. How is it that thy jealousie, thy strength, the multitude of thy mercies, and thy loving kindnes will not be intreated of us? yet art thou our Father. For Abraham knoweth us not, neither is Israel acquainted with us. But thou (Lord) art our Father and Redeemer, and thy Name is everlasting. O Lord, wherefore hast thou led us out of the way? wherefore hast thou hardened our hearts that we fear thee not? Be at one with us again for thy servants sake, and for the generation of thine heritage. Thy people have had but a little of thy Sanctuarie in possession, for our enemies have troden down thy holy place. And we were thine from the beginning, when thou wast not their Lord; for they have not called upon thy Name.

*The Gospel. Mark 14. 1.*

**A**fter two dayes was Easter, and the dayes of sweet bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the Feast day, lest any businesse arise among the people. And when he was in Bethanie, in the house of Simon the leper, even as he sate at meat, there came a woman having an Alabastrer box of ointment called Nard, that was pure and costly, and she brake the box, and poured it upon his head. And there were some that were not content within themselves, and said, What needed this waste of ointment? For it might have been sold for more then three hundred pence, and have been given to the poor: and they grudged against her. And Jesus said, Let her alone, why trouble ye her? She hath done a good work on me: For ye have the poor with you alwayes, and whensoever you will, ye may do them good: but me have ye not alwayes.

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ways. She hath done that she could, she came  
aforehand to anoint my body to the burying. Verily  
I say unto you, Wheresoever this Gospel shall be  
preached thorowout the whole world, this also that  
she hath done, shall be rehearsed in remembrance of  
her. And Judas Iscariot, one of the twelve, went  
away unto the high Priests, to betray him unto them.  
When they heard that, they were glad, and pro-  
mised that they would give him money. And he  
sought how he might conveniently betray him. And  
the first day of sweet bread (when they offered  
the Passeeover) his disciples said unto him, Where  
wilt thou that we go and prepare, that thou mayest  
eat the Passeeover? And he sent forth two of his  
disciples, and said unto them, Go ye into the citie,  
and there shall meet you a man bearing a pitcher  
of water: follow him. And whithersoever he  
goeth in, say ye unto the good man of the house,  
The Master saith, Where is the guest-chamber,  
where I shall eat the Passeeover with my disciples?  
And he will shew you a great parlour paved, and  
prepared: there make readie for us. And his dis-  
ciples went forth, and came into the citie, and found  
as he had said unto them: And they made readie the  
Passeeover. And when it was now even-tide, he came  
with the twelve. And as they sate at board, and did  
eat, Jesus said, Verily I say unto you, One of you  
(that eateth with me) shall betray me. And they  
began to be sorrowful, and to say to him, one by one,  
Is it I? and another said, Is it I? He answered  
and said unto them, It is one of the twelve, even he  
that dippeth with me in the platter. The Sonne of  
man truly goeth as it is written of him: but wo  
unto that man by whom the Sonne of man is be-  
trayed: good were it for that man, if he had never  
been born. And as they did eat, Jesus took  
bread, and when he had given thanks, he brake it,  
and gave to them, and said, Take, eat, this is my bo-  
die. And he took the cup, and when he had given  
thanks, he gave it to them: and they all drank of  
it. And he said unto them, This is my blood of the  
new Testament, which is shed for many. Verily I  
say unto you, I will drink no more of the fruit of  
the Vine, untill that day that I drink it new in the  
kingdome of God. And when they had said grace,  
they went out to the mount Olivet. And Jesus saith  
unto them, All ye shall be offended because of me  
this



this night : for it is written, I will smite the Shee be com  
herd, and the sheep shall be scattered : but after that I am risen again, I will go into Galilee to the Temple to  
fore you. Peter said unto him, And though all things come  
be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, that this day, even And the  
this night, before the cock crow twice, thou shalt be clothed  
deny me three times. But he spake more vehemently, No, if I should die with thee, I will not be taught h  
deny thee. Likewise also said they all. And the high Priests,  
came into a place which was named *Gethsemane*, and he said to his Disciples, Sit ye here, while I go aside and pray. And he taketh with him Peter, come in  
and James, and John, and began to wax abashed with the  
and to be in an agonie, and said unto them, My And the  
soul is heavie even unto the death : tarry ye here, for with  
and watch. And he went forth a little, and fell down found r  
flat on the ground, and prayed, that if it were possible him, b  
the hour might passe from him. And he said, there at  
*Abba*, Father, all things are possible unto thee, take him, s  
away this cup from me : Neverthelesse, not as I temple  
will, but as thou wilt, be done. And he came, and dayes  
found them sleeping, and saith to Peter, Simos, But y  
sleepest thou ? Couldst not thou watch one hour? the h  
Watch ye, and pray, lest ye enter into temptation: Jesus  
The spirit truly is readie, but the flesh is weak. that t  
And again he went aside and prayed, and spake the his p  
same words. And he returned, and found them high  
asleep again, for their eyes were heavie, neither wist Chris  
they what to answer him. And he came the third am;  
time, and said to them, Sleep henceforth, and right  
take your ease, it is enough, the hour is come, of h  
behold, the Sonne of man is betrayed into the hands and  
of sinners. Rise up, let us go : Lo, he that betrayeth have  
me is at hand. And immediatly, while he yet come  
spake, cometh Judas (which was one of the twelve) beg  
and with him a great number of people with swords, bea  
and staves, from the high Priests and Scribes, and Elders. And Pet  
And he that betrayed him had given them a the  
generall token, saying, Whomsoever I do kisse, Pet  
the same is he, take, and lead him away warily. And said  
and as soon as he was come, he goeth straitway to him, ret  
and saith unto him, Master, Master, and kissed him. ne  
And they laid their hands on him, and took him. ou  
And one of them that stood by, drew out a sword, de  
and smote a servant of the high Priests, and cut off sa  
his ear. And Jesus answered and said unto them, Ye

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Ye be come out as unto a thief with swords and  
knives for to take me: I was daily with you in the  
temple teaching, and ye took me not. But these  
things come to passe, that the Scripture should be  
fulfilled. And they all forsook him, and ran away.  
And there followed him a certain young man,  
clothed in linen upon the bare: and the young men  
caught him, and he left his linen garment, and fled  
from them naked. And they led Jesus away to the  
high Priest of all, and with him came all the high  
Priests, and the Elders, and the Scribes. And Peter  
followed him a great way off. (even till he was  
come into the palace of the high Priest) and he sate  
with the servants, and warmed himself at the fire.  
And the high Priests, and all the Councell sought  
for witnesse against Jesus to put him to death, and  
found none: for many bare false witnesse against  
him, but their witnesses agreed not together. And  
there arose certain, and brought false witnes against  
him, saying, We heard him say, I will destroy this  
temple that is made with hands, and within three  
dayes I will build another made without hands.  
But yet their witnesses agreed not together. And  
the high Priest stood up among them, and asked  
Jesus, saying, Answerest thou nothing? How is it  
that these bear witnesse against thee? But he held  
his peace, and answered nothing. Again, the  
high Priest asked him, and said unto him, Art thou  
Christ the Sonne of the blessed? And Jesus said, I  
am; and ye shall see the Son of man sitting on the  
right hand of power, and coming in the clouds  
of heaven. Then the high Priest rent his clothes,  
and said, What need we any further witnesses? Ye  
have heard blasphemie, what think ye? And they all  
condemned him to be worthy of death. And some  
began to spit at him, and to cover his face, and to  
beat him with fists, and to say unto him, Aread.  
And the servants buffeted him on the face. And as  
Peter was beneath in the palace, there came one of  
the wenches of the high Priest, and when she saw  
Peter warming himself, she looked on him, and  
said, Wast not thou also with Jesus of Naza-  
reth? And he denied, saying, I know him not,  
neither wot I what thou sayest. And he went  
out into the porch, and the cock crew. And a  
domosel (when she saw him) began again to  
say to them that stood by, This is one of them.  
And

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And he denied it again. And anon after, they stood by said again unto Peter, Surely thou art of them, for thou art of Galilee, and thy speech agreeth thereto. But he began to curse, and to swear saying, I know not this man of whom ye speak. And again the cock crew, and Peter remembered the word that Jesus had said unto him, Before the cock crow twice, thou shalt deny me three times: as he began to weep.

### ¶ Tuesday before Easter.

*The Epistle. Esa. 50. 5.*

**T**HE Lord God hath opened mine ear, therefore can I not say nay, neither withdraw my self: but I offer my back unto the smiters, and my cheeks to the nippers. I turn not my face from shame and spitting, and the Lord God shall help me, therefore shall I not be confounded. I have hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hand that justifieth me: who will then go to law with me? Let us stand on against another. If there be any that will reason with me, let him come here forth to me. Behold the Lord God standeth by me, what is he then that can condemn me? Lo, they shall be like as an old cloth, the moth shall eat them up. Therefore who so feareth the Lord among you, let him hear the voice of his servant. Whoso walketh in darknesse, and no light shineth upon him, let him put his trust in the Name of the Lord, and hold him up by his God. But take heed, ye all kindle a fire of the wrath of God, and stir up the coals. Walk on in the glistering of your own fire, and in the coals that ye have kindled. This cometh unto you from my hand, namely, that ye shall sleep in sorrow.

*The Gospel. Mark 15. 1.*

**A**ND anon in the dawning, the high Priests held a councill, with the Elders and the Scribes, and the whole congregation, and bound Jesus, and led him away, & delivered him to Pilate. And Pilate asked him, Art thou the King of the Jews? And he answered and said unto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him again, saying, Answerest thou nothing? Behold how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marvelled. At that feast Pilate did deli-

## Tuesday before Easter.

er unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection; he had committed murther. And the people called unto him, and began to desire him that he would do according as he had ever done unto them. Pilate answered them, saying, Will ye that I let loose unto you the King of the Jews? For he knew that the high Priests had delivered him of envie. But the high Priests moved the people, that he should rather deliver Barabbas unto them. Pilate answered again, and said unto them, What will ye then that I do unto him, whom ye call the King of the Jews? And they cryed again, Crucifie him. Pilate said unto them, What evil hath he done? And they cryed the more fervently, Crucifie him. And so Pilate, willing to content the people, let loose Barabbas unto them, and delivered up Jesus (when he had scourged him) for to be crucified. And the souldiers led him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crown of thorns, and crowned him withall, and beganne to salute him, Hail King of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they took the purple off him, and put his own clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to bear his crosse. And they brought him to a place named *Golgotha* (which, if a man interpret, is the place of dead mens skuls) And they gave him to drink wine mingled with myrre: but he received it not. And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. And it was about the third hour, and they crucified him. And the title of his cause was written, *The King of the Jews*. And they crucified with him two theeves, the one on his right hand, and the other on his left. And the Scripture was fulfilled, which saith, He was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch, thou that destroyest the Temple, and buildest it again

In three dayes, save thy self, and come down from the Crosse. Likewise also mocked him the high Priests among themselves, with the Scribes and said, He saved other men, himself he cannot save. Let Christ the King of Israel descend now from the Crosse, that we may see, and beleewe. And those that were crucified with him, checked him also. And when the sixth hour was come, darknesse arose over all the earth, untill the ninth hour. And at the ninth hour Jesus cryed with a loud voyce, saying, *Eloi, Eloi, Lama sabachthani* ! which is (if one interpret it ) My God, my God, why hast thou forsaken me ! And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran, and filled a sponge full of vineger, and put it on a reed, and gave him to drink, saying, Let him alone, let us see whether Elias will come and take him down. But Jesus cryed with a loud voyce and gave up the Ghost. And the vail of the Temple rent in two pieces from the top to the bottom. And when the Centurion ( which stood before him ) saw that he so cried, and gave up the ghost he said, Truly this man was the Sonne of God. There were also women a good way off, beholding him, among whom was Mary Magdalene, and Mary the mother of James the little, and of Ioses, and Mary Salome ( which also when he was in Galilee, had followed him, and ministred unto him ) and many other women which came up with him to Jerusalem. And now when the Even was come ( because it was the day of preparing that goeth before the Sabbath ) Joseph of the city of Aramathea, a noble Counseller, which also looked for the kingdome of God, came, and went in boldly unto Pilate, and begged of him the bodie of Jesus. And Pilate marvelled that he was already dead, and called unto him the Centurion, and asked of him whether he had been any while dead. And when he knew the truth of the Centurion, he gave the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a Sepulchre that was hewn out of a rock, and rolled a stone before the door of the Sepulchre. And Mary Magdalene, and Mary Ioses beheld where he was laid.

*Wednesday before Easter.*

*The Epistle. Heb. 9. 16.*

**W**HEREAS is a Testament, there must also (of necessity) be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value, as long as he that maketh the Testament is alive. For which cause also neither the first Testament was ordained without blood. For when Moses had declared all the Commandements to all the people according to the Law, he took the blood of calves, and of goats, with water, and purple wooll, and hysope, and sprinkled both the book, and all the people, saying, This is the blood of the Testament, which God hath appointed unto you. Moreover he sprinkled the Tabernacle with blood also, and all the ministering vessels, and almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heavenly things be purified with such things, but that the heavenly things themselves be purified with better sacrifices than are those. For Christ is not entred into the holy places that are made with hands (which are similitudes of true things) but is entred into very heaven, for to appear now in the sight of God for us: not to offer himself often, as the high Priest entreth into the holy place, every yeer with strange blood (for then he must often have suffered since the world began) but now in the end of the world, hath he appeared once to put sinne to flight, by the offering up of himself. And as it is appointed unto all men that they shall once die, and then cometh the judgement: even so Christ was once offered to take away the sinnes of many, and unto them that look for him, shall he appear again without sinne unto salvation.

*The Gospel. Luke 22. 1.*

**T**He feast of sweet bread drew nigh, which is called Easter, and the high Priests, and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and communed with the high Priests and officers, how he might betray him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunitie to betray him.

him unto them, when the people were away. Then came the day of sweet bread, when of necessitie Paschever must be offered. And he sent Peter and John, saying, Go and prepare us the Paschever, that we may eat it. They said unto him, Where wilt thou that we prepare? And he said unto them, Behold, when ye enter into the citie, there shall a man meet you bearing a pitcher of water, he follow into the same house that he entred in, and ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest chamber, where I may eat the Paschever with my Disciples? and he shall shew you a great parlour paved, there make readie. And they went as he found as he had said unto them, and they made readie the Paschever. And when the hour was come, he sate down, and the twelve Apostles with him. And he said unto them, I have inwardly desired to eat this Paschever with you before that I suffer. For I say unto you, Henceforth will I not eat of it any more, untill it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among you: For I say unto you, I will not drink of the fruit of the vine, untill the kingdom of God come. And he took bread, and when he had given thanks, he brake it, and gave it unto them saying, This is my bodie which is given for you: This do in remembrance of me. Likewise also when he had supped, he took the cup, saying, This cup is the new Testament in my blood, which is shed for you. Yet behold, the hand of him that betrayeth me, is with me on the table. And truly the Sonne of man goeth as it is appointed: But woe unto that man by whom he is betrayed. And they began to enquire among themselves, which of them it was that should do it. And there was a strife among them, which of them should seem to be the greatest. And he said unto them, The kings of nations reign over them, and they that have authoritie over them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the younger: and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? but I am among you as he that ministreth. Ye are they which have abiden with me in my temptati-

## Wednesday before Easter.

ons. And I appoint unto you a kingdome, as my Father hath appointed to me, that ye may eat and drink at my table in my kingdome, and sit on seats judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you as it were wheat: but I have prayed for thee that thy faith fail not. And when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee into prison, and to death. And he said, I tell thee Peter, the cock shall not crow this day, till thou have denied thrice that thou knowest me. And he said unto them, When I sent you without wallet, and scrip, and shoes, lacked you any thing? And they said, No. Then said he unto them, But now he that hath a wallet, let him take it up, and likewise his scrip, and he that hath no sword, let him sell his coat, and buy one. For I say unto you, that yet the same which is written, must be performed in me, Even among the wicked was he reputed: for those things which are written of me, have an end. And they said, Lord, behold, here are two swords. And he said unto them, It is enough. And he came out, and went (as he was wont) to mount Oliver. And the disciples followed him: And when he came to the place, he said unto them, Pray, lest ye fall into temptation. And he gat himself from them about a stones cast, and kneeled down and prayed, saying, Father, if thou wilt, remove this cup from me: Nevertheless, not my will, but thine be fulfilled. And there appeared an angel unto him from heaven, comforting him. And he was in an agonie, and prayed the longer, and his sweat was like drops of blood, trickling down to the ground. And when he arose from prayer, and was come to his disciples, he found them sleeping for heaviness, and he said unto them, Why sleep ye? Arise, and pray, lest ye fall into temptation. While he yet spake, behold, there came a company, and he that was called Judas, one of the twelve, went before them, and pressed nigh unto Jesus to kiss him. But Jesus said unto him, Judas, betrayest thou the Sonne of man with a kiss? When they which were about him, saw what would follow, they said unto him, Lord, shal we smite with the sword? And one of them smote a servant of the high priests, and strook off his right ear. Jesus answered and said, Suffer

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## Wednesday before Easter.

ye thus farre forth. And when he touched his ear he healed him. Then Jesus said unto the high priests, and rulers of the temple, and the elders which were come to him, Ye be come out as unto a thief with swords and staves. When I was daily with you in the temple, ye stretched forth no hands against me. But this is even your very hour, and the power of darknesse. Then took they him, and led him, and brought him to the high priests house. But Peter followed as farre off. And when they had kindled a fire in the mids of the palace, and were set down together, Peter also sat down among them. But when one of the wenches beheld him as he sat by the fire, and looked upon him, she said, This same fellow was also with him. And he denied him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an hour after, another affirmed, saying, Verily this fellow was with him also, for he is of Galilee. And Peter said, Man, I wote not what thou sayest. And immediatly while he yet spake the cock crew. And the Lord turned back, and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, Before the cock crow thou shalt deny me thrice. And Peter went out and wept bitterly. And the men that took Jesus, mocked him, and smote him: And when they had blindfolded him, they stroke him on the face, and asked him, saying, Aread, who is he that smote thee? And many other things despitefully said they against him. And as soon as it was day, the elders of the people, and the high priests and Scribes came together, and led him into their counsell, saying, Art thou very Christ? tell us. And he said unto them, If I tell you, ye will not beleewe me: And if I ask you, you will not answer, nor let me go. Hereafter shall the Sonne of man sit on the right hand of the power of God, Then said they all, Art thou then the Sonne of God. He said, Ye say that I am. And they said, What need we of any further witness? for we our selves have heard of his own mouth.

*Thursday before Easter.*

*The Epistle. 1. Cor. 11. 17.*

**T**His I warn you of, and commend not, that ye come not together after a better manner, but after

## Thursday before Easter.

after a worse. For first of all, when ye come together in the congregation, I hear that there is dissention among you, and I partly beleve it. For there must be sects among you, that they, which are perfect among you, may be known. When ye come together therefore into one place, the Lords supper cannot be eaten, for every man beginneth afore to eat his own supper: and one is hungry, and another is drunken. Have ye not houses to eat and drink in? Despise ye the congregation of God, and shame them that have not? What shall I say unto you? shall I praise you? In this I praise you not. That which I delivered unto you, I received of the Lord. For the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take ye, and eat, This is my body which is broken for you: this do ye in the remembrance of me. After the same manner also he took the cup when supper was done, saying, This cup is the New Testament in my blood: this do as oft as ye drink it, in remembrance of me. For as often as ye shall eat this bread, and drink of this cup, ye shall shew the Lords death till he come. Wherefore whosoever shall eat of this bread, and drink of this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he maketh no difference of the Lords body. For this cause many are weak and sick among you, and many sleep. For if we had judged our selves, we should not have been judged. But when we are judged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. Other things will I set in order when I come.

*The Gospel. Luke 23.1.*

**T**He whole multitude of them arose, and led him unto Pilate, and they began to accuse him, saying, We found this fellow perverting the people, and forbidding to pay tribute to Cesar

## Thursday before Easter.

saying, that he is Christ a King. And Pilate proposed him, saying, Art thou the King of the Jews? He answered him, and said, Thou sayest it. Then said Pilate to the high priests, and to the people, I finde no fault in this man. And they were the more fierce, saying, He moveth the people teaching throughout all Jury, and began at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man was of Galilee. And as soon as he knew that he belonged unto Herods jurisdiction, he sent him to Herod, which was also at Jerusalem at that time. And when Herod saw Jesus, he was exceedingly glad: for he was desirous to see him of a long season, because he had heard many things of him, and he trusted to have seen some miracles done by him. Then he questioned with him many words, but he answered him nothing. The high priests and Scribes stood forth and accused him straitly. And Herod with his men of warre despised him. And when he had mocked him, he arrayed him in white clothing, and sent him again to Pilate. And the same day Pilate and Herod were made friends together: for before they were at variance. And Pilate called together the high priests, and the rulers, and the people, and said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I examine him before you, and finde no fault in this man of those things whereof ye accuse him, no nor yet Herod. For I sent you unto him, and lo, nothing worthy of death is done unto him: I will therefore chasten him and let him loose. For of necessity he must have let one loose to them at that feast. And all the people cried at once, saying, Away with him, and deliver us Barabbas, (which for a certain insurrection made in the city, and for a murder, was cast into prison.) Pilate spake again unto them, willing to let Jesus loose. But they cried, saying, Crucifie him, crucifie him. He said unto them the third time, What evil hath he done? I finde no cause of death in him: I will therefore chasten him, and let him go. And they cried with loud voices, requiring that he might be crucified. And the voices of them and of the high priests prevailed. And Pilate gave sentence, that it should be as they required. And he let loose unto them, him, that for insurrection and murder

## Thursday before Easter.

was cast into prison, whom they had desired. And he delivered to them Jesus, to do with him what they would. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laid they the crosse, that he might bear it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned back unto them, and said; Ye daughters of Jerusalem, weep not for me, but weep for your selves, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us: and to the hills, Cover us. For if they do this in a green tree, what shall be done in the drie? And there were two evill doers led with him to be slain. And after that they were come to the place (which is called *Calvary*) there they crucified him, and the evill doers, one on the right hand, and the other on the left. Then said Jesus, Father forgive them, for they wot not what they do. And they parted his raiment, and cast lots: and the people stood, and beheld. And the rulers mocked him with them, saying, He saved other men, let him save himself, if he be very Christ, the chosen of God. The souldiers also mocked him, and came and offered him vinegar, and said, If thou be the King of the Jews, save thy self. And a superscription was written over him, with letters of Greek, and Latine, and Hebrew. *This is the King of the Jews.* And one of the evill doers which were hanged, railed on him, saying, If thou be Christ, save thy self and us. But the other answered, and rebuked him saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for we receive according to our deeds: but this man hath done nothing amisse. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto thee, To day shalt thou be with me in paradise. And it was about the sixth hour, and there was a darknesse over all the earth untill the ninth hour, and the sunne was darkned, and the vail of the temple did rent, even thorow the midst. And when Jesus had cried with a loud voice, he said,

## On good Friday.

Father, into thy hands I commend my spirit. And when he had thus said, he gave up the ghost. When the centurion saw what had hapned, he glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had hapned, smote their breasts and returned. And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. And behold, there was a man named Joseph, a counsellor, and he was a good man and a just: the same had not consented to the counsell and deed of them, which was of *Arimatea*, a city of the Jews, which same also waited for the kingdome of God: he went unto Pilate, and begged the body of Jesus, and took it down, and wrapped it in a linen cloth & laid it in a sepulchre that was hewn in stone, wherein never man before had bin laid. And that day was the preparing of the sabbath, and the sabbath drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laid. And they returned and prepared sweet odours and ointments, but rested on the sabbath day, according to the commandment.

## ¶ On good Friday.

### *The Collects.*

**A**lmighty God, we beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the crosse, who liveth and reigneth, &c.

**A**lmighty and everlasting God, by whose Spirit the whole body of the church is governed and sanctified: receive our supplications and prayers which we offer before thee for all estates of men in thy holy congregation, that every member of the same in his vocation and ministry, may truly and godly serve thee, through our Lord Jesus Christ, who liveth, and reigneth, &c.

**M**ercifull God, who hast made all men, and hastest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should be converted and live, have mercy upon all Jews, Turks, Infidels, and Hereticks, and take from them

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## On good Friday.

all ignorance, hardnesse of heart, and contempt of thy word, and so fetch them home (blessed Lord) to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth, &c.

*The Epistle. Heb. 10. 1.*

**T**He Law (which hath but a shadow of good things to come, and not the very fashion of things themselves) can never with those sacrifices which they offer yeer by yeer continually make the comers thereunto perfect. For would not then those sacrifices have ceased to have bin offered, because that the offerers once purged, should have had no more conscience of sins? Neverthelesse, in those sacrifices is there mention made of sinnes every yeer. For the blood of oxen and goats cannot take away sinnes. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not have, but a bodie hast thou ordained me. Burnt offerings also for sinne hast thou not allowed. Then said I, lo, I am heere. In the beginning of the booke it is written of me, that I should do thy will, O God. Above when he saith, Sacrifice and offering, and burnt sacrifices, and sinne offerings thou wouldest not have, neither hast thou allowed them (which yet are offered by the Law) then said he, Lo, I am here to do thy will, O God: he taketh away the first, to establish the latter. By the which will we are made holy, even by the offering of the bodie of Jesus Christ once for all. And everie priest is ready daily ministring, and offering oftentimes one manner of oblation, which can never take away sinnes. But this man after he had offered one sacrifice for sinnes, is set down for ever on the right hand of God, and from henceforth carrieth till his foes be made his footstool. For with one offering hath he made perfect for ever them that are sanctified. The holy Ghost himself also beareth us record, even when he told before, This is the Testament that I will make unto them: After those dayes (saith the Lord) I will put my laws in their hearts, and in their mindes will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sinnes. Seeing therefore brethren, that by the means

## On good Friday.

of the blood of Jesus, we have liberty to enter in to the holy place, by the new and living way which he hath prepared for us thorow the vail (that is to say) by his flesh: and seeing also that we have an high Priest which is ruler over the house of God, let us draw nigh with a true heart in a sure faith, sprinkled in our hearts from an evil conscience, and washed in our bodies with pure water. Let us keep the profession of our hope without wavering (for he is faithfull that promised) and let us consider one another, to the intent that we may provoke unto love, and to good works, not forsaking the fellowship that we have among ourselves, as the maner of some is: but let us exhort one another, and that so much the more, because ye see that the day draweth nigh.

### *The Gospel. Joh. 18. 1.*

**W**hen Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him knew the place: for Jesus oft times resorted thither with his disciples. Judas then (after he had received a band of men, and ministers of the high priests and Pharisees) came thither with lanterns, and fire-brands, and weapons. And Jesus knowing all things that should come on him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. Judas also which betrayed him stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? They said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if ye seek me therefore, let these go their way, that the saying might be fulfilled which he spake, Of them which thou gavest me, have I not lost one. Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus. Therefore saith Jesus unto Peter, Put up thy sword into the sheath: shall I not drink of the cup which my Father hath given me? Then the company, and the captain, and the ministers of the Jews took Jesus and bound him, and led him away to Annas first, for he

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## On good Friday.

was father in law to Caiaphas, which was the high priest the same year. Caiaphas was he that gave counsell to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: that disciple was known to the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door without. Then went out that other disciple (which was known to the high priest) and spake to the damsel that kept the door, and brought in Peter. Then said the damsel that kept the door unto Peter, Art not thou also one of this mans disciples? He said, I am not. The servants and ministers stood there, which had made a fire of coals, for it was cold, and they warmed themselves. Peter also stood among them, and warmed himself. The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the world, I ever taught in the synagogue, and in the temple, whither all the Jews have resorted, and in secret have I spoken nothing. Why askest thou me? Ask them which heard me, what I said unto them: behold, they can tell what I said. When he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high priest so? Jesus answered him, If I have evill spoken, bear witness of the evil: but if I have well spoken, why smitest thou me? And Annas sent him bound unto Caiaphas the high priest. Simon Peter stood and warmed himself. Then said they unto him, Art not thou also one of his disciples? He denied it, and said, I am not. One of the servants of the high priest (his cousin whose ear Peter smote off) said unto him, Did not I see thee in the garden with him? Peter therefore denied again, and immediately the cock crew. Then led they Jesus from Caiaphas, into the hall of judgement: It was in the morning, and they themselves went not into the judgement hall, lest they should be defiled, but that they might eat the passover. Pilate then went out to them, and said, What accusation bring you against this man? They answered and said unto him, If he were not an evill doer, we would not have delivered him unto thee. Then said Pilate unto them, Take ye him, and judge him after your own law. The Jews



## On good Friday.

therefore said unto him, It is not lawfull for us to put any man to death: that the words of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the judgement hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered, Sayest thou that of thy self, or did other tell it thee of me? Pilate answered, Am I a Jew? Thine own nation, and high priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be delivered to the Jews: but now is my kingdome not from hence. Pilate therefore said unto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this cause was I born, and for this cause came I into the world, that I should bear witness unto the truth: and all that are of the truth hear my voice. Pilate said unto him, What thing is truth? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no cause at all. Ye have a custome that I should deliver you one loose at Easter: will ye that I loose unto you the King of the Jews? Then cried they all again, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate took Jesus therefore, and scourged him: and the souldiers wound a crown of thorns, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hail King of the Jews: and they smote him on the face. Pilate went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him. Then came Jesus forth wearing a crown of thorn, and a robe of purple. And he saith unto them, Behold the man. When the high priests therefore and the ministers saw him, they cried, Crucifie him, crucifie him. Pilate saith unto them, Take ye him, and crucifie him, for I finde no cause in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Sonne of God. When Pilate heard that saying, he was the more afraid, and went again into the judgement hall, and said unto Jesus, Whence art thou? but Jesus gave him no answer. Then said

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## On good Friday.

Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the more sinne. And from thenceforth sought Pilate means to loose him. But the Jews cried, saying, If thou let him go, thou art not Cæsars friend: for whosoever maketh himself a King, is against Cesar. When Pilate heard that saying, he brought Jesus forth, and sate down to give sentence in a place that is called the Pavement, but in the Hebrew tongue, *Gabbatha*. It was the preparing day of Easter, about the sixth hour. And he saith unto the Jews, Behold your King. They cried, saying, Away with him, away with him: crucifie him. Pilate saith unto them, Shall I crucifie your King? The high priests answered, We have no king but Cesar. Then delivered he him to them to be crucified. And they took Jesus, and led him away. And he bare his crosse, and went forth into a place, which is called the place of dead mens skuls, but in Hebrew, *Golgotha*, where they crucified him, and two other with him, on either side one, and Jesus in the midst. And Pilate wrote a title, and put it upon the crosse. The writing was, *Jesus of Nazareth, King of the Jews*. This title read many of the Jews: for the place where Jesus was crucified, was neer to the citie. And it was written in Hebrew, Greek, and Latine. Then said the high priests of the Jews to Pilate, Write not King of the Jews but that he said, I am King of the Jews. Pilate answered, What I have written that I have written. Then the souldiers, when they had crucified Jesus, took his garments, and made four parts, to every souldier a part, and also his coat. The coat was without seam, wrought upon throughout. They said therefore among themselves, Let us not divide it, but cast lots for it, who shall have it: that the scripture might be fulfilled, saying, They have parted my raiment among them, and for my coat did they cast lots. And the souldiers did such things indeed. There stood by the crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother,

## On good Friday.

And the disciple whom he loved, standing, said unto his mother, Woman, behold thy sonne. Then said he to the disciple, Behold thy mother. And from that hour the disciple took her for his own. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, he said, I thirst. So there stood a vessell by, full of vinegar: therefore they filled a sponge with vinegar, and wound it about with hyssope, and put it to his mouth. As soon as Jesus then received the vinegar, he said, It is finished, and bowed his head, and gave up the Ghost. The Jews therefore, because it was the preparing of the sabbath, that the bodies should not remain upon the crosse on the sabbath day (for that sabbath day was an high day) besought Pilate that their legs might be broken, and that they might be taken down. Then came the souldiers and brake the legges of the first, and of the other which was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the souldiers with a spear thrust him into the side, and forthwith there came out blood and water. And he that saw it bare record, and his record is true. And he knoweth that he saith true, that ye might beleve also. For these things were done, that the Scripture should be fulfilled, Ye shall not break a bone of him. And again another Scripture saith, They shal look upon him whom they have pierced. After this, Joseph of *Armathea* (which was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take down the body of Jesus. And Pilate gave him licence. He came therefore and took the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the odours, as the maner of the Jews is to bury. And in the place where he was crucified, there was a garden, and in the garden a new sepulchre, wherein was never man laid. There laid they Jesus therefore, because of the preparing of the sabbath of the Jews, for the sepulchre was nigh at hand.

## Easter Eveni.

*The Epistle. 1. Pet. 3. 17.*

**I**T is better (if the will of God be so) that ye suffer for well doing, then for evill doing: forasmuch as Christ hath once suffered for sinnes, the just for the unjust, to bring us to God, and was killed as pertaining to the flesh, but was quickned in the Spirit. In which Spirit he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long-suffering of God was once looked for in the dayes of Noe, while the ark was a preparing: wherein a few, that is to say, eight souls were saved by the water, like as baptisme also now saveth us; not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hand of God, and is gone into heaven, angels, powers, and mightes subdued unto him.

*The Gospel. Matth. 27. 57.*

**W**Hen the Even was come, there came a rich man of *Arimathea*, named *Joseph*, which also was Jesus disciple. He went unto *Pilate*, and begged the body of Jesus. Then *Pilate* commanded the body to be delivered. And when *Joseph* had taken the body, he wrapped it in a clean linen cloth, and laid it in his new tombe, which he had hewen out even in the rock, and rolled a great stone to the door of the sepulchre, and departed. And there was *Mary Magdalen*, and the other *Mary*, sitting over against the sepulchre. The next day that followeth the day of preparing, the high priests and Pharisees came together unto *Pilate*, saying, Sir, we remember that this deceiver said, while he was yet alive, After three dayes I will rise again. Command therefore that the sepulchre be made sure untill the third day, lest his disciples come and steal him away, and say unto the people, He is risen from the dead, and the last error shall be worse then the first. *Pilate* said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure with the watchmen, and sealed the stone.

*¶ Easter day.*

*At morning prayer in stead of the psalm, O come let us, &c. These anthems shall be sung or said.*  
Christ

## On Easter day.

**C**hrift rising again from the dead, now dieth not, death from henceforth hath no power upon him. For in that he died, he died but once to put away sinne: but in that he liveth, he liveth unto God: and so likewise count your selves dead unto sinne, but living unto God in Christ Jesus our Lord.

**C**hrift is risen again, the first fruits of them that sleep. For seeing that by man came death, by man also cometh the resurrection of the dead: for as by Adam all men do die, so by Christ all men shall be restored to life.

### *The Collect.*

**A**lmighty God, which thorow thy onely begotten Sonne Jesus Christ, hast overcome death, and opened to us the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires, so by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, who liveth, &c.

### *The Epistle. Col. 3. 1.*

**I**f ye be risen again with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on heavenly things, and not on earthly things. For ye are dead, and your life is hid with Christ in God. Whensoever Christ (which is our life) shall shew himself, then shall ye also appear with him in glory. Mortifie therefore your earthly members, fornication, uncleannesse, unnaturall lust, evill concupiscence, and covetousnesse, which is worshipping of idols: for which things sake the wrath of God useth to come on the children of unbelief, among whom ye walked sometime, when ye lived in them.

### *The Gospel. John 20. 1.*

**T**he first day of the sabbaths came Mary Magdalene early (when it was yet dark) unto the sepulchre, and saw the stone taken away from the grave. Then she ranne, and came to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the grave, and we cannot tell where they have laid him. Peter therefore went forth, and that other disciple, and came unto the sepulchre. They ranne both together, and that other disciple did out-run Peter, and came first to the sepulchre.

And

## Munday in Easter week.

And when he had stooped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self. Then went in also that other disciple which came first to the sepulchre, and he saw and beleaved: For as yet they knew not the scripture, that he should rise again from death. Then the disciples went away again to their own home.

## *S Munday in Easter week.*

### *The Collect.*

**A**lmighty God, which through thine onely begotten Sonne Jesus Christ hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech thee, that as by thy speciall grace preventing us, thou doest put in our mindes good desires, so by thy continuall help we may bring the same to good effect, through Jesus Christ our Lord, who liveth and reigneth, &c.

### *The Epistle. Acts 10. 34.*

**P**eter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people he that feareth him, and worketh righteousnesse, is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things, which preaching was published thorowout all Iury, (and began in Galilee, after the baptisme which John preached) how God anointed Jesus of Nazareth with the holy Ghost and with power: which Jesus went about doing good, and healing all that were oppressed of the devill: for God was with him. And we are witnesses of all things which he did in the labd of the Jews, and at Jerusalem, whom they slew and hanged on a tree. Him God raised up the third day, and shewed him openly, not to all the people, but to us witnesses (chosen before of God for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God, to be the judge of the quick and the dead.

To

## Munday in Easter week.

To him give all the prophets witnesse, that through his Name, whosoever beleeveth in him, shall receive remission of finnes.

*The Gospel. Luke 24. 13.*

**B**Ehold, two of his disciples went that same day to a town called Emmaus, which is from Jerusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced while they communed together and reasoned, Jesus himself drew neer, and went with them; but their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another as ye walk, and are sad? And the one of them (whose name was Cleophas) answered and said unto him, Art thou onely a stranger in Jerusalem, and hast not known the things which have chanced there in these dayes? He said unto them, What things? And they said unto him, Of Jesus of Nazareth, which was a Prophet mightie in deed and word before God and all the people, and how the high priests and our rulers delivered him to be condemned to death, and have crucified him: but we trusted that it had been he which should have redeemed Israel. And as touching all these things, to day is even the third day that they were done. Yea, and certain women also of our company made us astonied, which came early unto the sepulchre, and found not his bodie, and came, saying, That they had seen a vision of angels, which said that he was alive. And certain of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not. And he said unto them, O fools, and slow of heart to beleieve all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And he began at Moses, and all the prophets, and interpreted unto them in all scriptures which were written of him. And they drew nigh unto the town which they went unto, and he made as though he would have gone farther, and they constrained him, saying, Abide with us, for it draweth towards night, and the day is farre passed. And he went in to tary with them. And it came to passe, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were

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## Tuesday in Easter week.

were opened, and they knew him: and he vanished out of their sight. And they said between themselves, Did not our hearts burn within us, while he talked with us by the way, and opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

### *Tuesday in Easter week.*

#### *The Collect.*

**A** Almighty Father, which hast given thine only Sonne to die for our finnes, and to rise again for our justification, grant us so to put away the leaven of malice and wickednesse, that we may alway serve thee in purenesse of living and truth, through Jesus Christ our Lord. Amen.

#### *The Epistle. Acts 13. 26.*

**Y**E men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this word of salvation sent. For the inhabitants of Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath day, they have fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they took him down from the tree, and put him in a sepulchre. But God raised him again from death the third day. And he was seen many dayes of them which went with him from Galilee to Jerusalem, which are witnesses unto the people. And we declare unto you, how that the promise which was made unto the fathers, God hath fulfilled unto their children, even unto us, in that he raised up Jesus again, even as it is written in the second psalm, Thou art my Sonne, this day have I begotten thee. As concerning that he raised him up from death, now no more to return to corruption, he said on this wise, The holy promises made to David, will I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer thy holy One to see corruption. For David (after that he had in  
his



## Tuesday in Easter week.

his time fulfilled the will of God) fell on sleep, the world, but  
was laid unto his fathers, and saw corruption. But Sonne of God  
he whom God raised again, saw no corruption. But water and blood  
it known unto you therefore (ye men and brethren) and blood.  
that through this man is preached unto you fornesse, because  
giveness of sins, and that by him all that beleeve, and which bear re  
justified from all things, from which ye could not and the hol  
be justified by the law of Moses. Beware therefore, there are thi  
lest that fall on you, which is spoken of in the propit, and Wa  
phets, Behold ye despisers, and wonder, and perish If we receive  
ye: For I do a work in your dayes, which ye shall God is gre  
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*The Gospel. Luke 24. 36.*

**J**esus stood in the midst of his disciples, and said  
unto them, Peace be unto you: it is I, fear not, because he  
But they were abashed and afraid, and supposed that of his Son  
they had seen a spirit. And he said unto them, Why hath give  
are ye troubled, and why do thoughts arise in your Sonne.  
hearts? Behold my hands and my feet, that it is even that hath  
I my self: handle me and see: for a spirit hath no  
flesh and bones, as ye see me have. And when he had  
thus spoken, he shewed them his hands and his feet.  
And while they yet beleeved not for joy, and won  
dred, he said unto them, Have ye here any meat? And  
they offered him a piece of a broyled fish, and of a  
honey comb. And he took it, and did eat before  
them. And he said unto them, These are the words  
which I spake unto you, while I was yet with you:  
That all must be fulfilled which were written of  
me in the law of Moses, and in the prophets, and in  
the psalms. Then opened he their wits, that they  
might understand the scriptures, and said unto  
them, Thus it is written, and thus it behoved Christ  
to suffer, and to rise again from death the third  
day, and that repentance and remission of sinnes  
should be preached in his Name among all nations,  
and must begin at Jerusalem. And ye are witnesses  
of these things.

*g The first Sunday after Easter.*

*The Collect.*

Almighty, Sec. As at the Communion on Easter

*The Epistle. 1. Job. 5. 4.*

**A**ll that is born of God, overcometh the world.  
And this is the victory that overcometh the  
world, even our faith. Who is he that overcometh the  
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## The ii. Sunday after Easter.

the world, but he that beleeueth that Jesus is the Sonne of God? This Jesus Christ is he that came by water and blood: not by water onely, but by water and blood. And it is the Spirit that beareth witnesse, because the Spirit is truth. For there are three which bear record in heaven, the Father, the Word, and the holy Ghost, and these three are one. And there are three which bear record in earth, the Spirit, and Water, and Blood, and these three are one. If we receive the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himself: he that beleeueth not God, hath made him a liar, because he beleeueth not the record that God gave of his Sonne. And this is the record, how that God hath given to us eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne, hath not life.

*The Gospel. Joh. 20. 19.*

**T**He same day at night, which was the first day of the sabbaths, when the doors were shut, (where the disciples were assembled together for fear of the Jews) came Jesus and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus unto them again, Peace be unto you. As my Father sent me, even so send I you also. And when he had said these words, he breathed on them, and said unto them, Receive ye the holy Ghost. Whosoever sinnes ye remit, they are remitted unto them, and whosoever sinnes ye retain, they are retained.

*The second Sunday after Easter.*

*The Collect.*

**A**lmighty God, which hast given thine only Son to be unto us both a sacrifice for sin, and also an ensample of godly life, give us the grace that we may alwaies most thankfully receive that his inestimable benefit, and also daily endeavour ourselves to follow the blessed steps of his most holy life, &c.

*The Epistle. 1. Pet. 2. 19.*

**T**his is thank-worthy, if a man for conscience toward God endure grief, and suffer wrong  
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### The iii. Sunday after Easter.

undeserved. For what praise is it, if when ye suffered for your faults, ye take it patiently? and if when ye do well, ye suffer wrong, and take it patiently, then is there thank with God: for he unto verily were ye called. For Christ also suffered for us, leaving us an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reviled, reviled not again: when he suffered, he threatened not, but committed the vengeance to him that judgeth righteously. Which his own self bare our finnes in his body on the tree, that we being delivered from sinne, should live unto righteousness by whose stripes ye were healed. For ye were as sheep going astray, but are now turned unto the shepherd and bishop of your souls.

*The Gospel. Joh. 10. 11.*

**C**hrist said, I am the good shepherd. A good shepherd giveth his life for the sheep. An hired servant, and he which is not the shepherd (neither the sheep are his own) seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth and scattereth the sheep. The hired servant fleeth, because he is an hired servant, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As my Father knoweth me, even so know I also my Father. And I give my life for the sheep. And other sheep I have which are not of this fold: them also must I bring, and they shall hear my voice, and there shall be one fold, and one shepherd.

*The third Sunday after Easter.*

*The Collect.*

**A**lmighty God, which shewest to all men that be in error, the light of thy truth, to the intent that they may return into the way of righteousness, grant unto all them that be admitted into the fellowship of Christs religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

*The Epistle. 1. Pet. 2. 11.*

**D**earely beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul, and see that ye have honest

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## The iiii. Sunday after Easter.

Best conversation among the Gentiles, that whereas they backbite you as evil doers, they may see your good works, and praise God in the day of visitation. Submit your selves therefore every man for the Lords sake, whether it be unto the king, as unto the chief head, either unto rulers, as unto them that are sent of him for the punishment of evill doers, but for the laud of them that do well. For so is the will of God, that with well doing ye may stop the mouths of foolish and ignorant men, as free, and not as having the liberty for a cloak of maliciousnesse, but even as the servants of God. Honour all men, love brotherly fellowship, fear God, honour the king.

*The Gospel. John 16. 16.*

**J**esus said to his disciples, After a while ye shall not see me, and again, after a while ye shall see me: for I go to the Father. Then said some of his disciples between themselves, What is this that he saith unto us, After a while ye shall not see me, and again, after a while ye shall see me, and that I go to the Father? They said therefore, What is this that he saith, After a while? we cannot tell what he saith. Jesus perceived that they would ask him, and said unto them, Ye enquire of this between your selves, because I said, After a while ye shall not see me, and again, after a while ye shall see me. Verily, verily I say unto you, Ye shall weep and lament, but contrariwise the world shall rejoyce: ye shall sorrow, but your sorrow shall be turned to joy. A woman when she travelleth, hath sorrow, because her hour is come: but as soon as she is delivered of the childe, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your hearts shall rejoyce, and your joy shall no man take from you.

*The fourth Sunday after Easter.*

*The Collect.*

**A**lmightie God, which doest make the mindes of all faithfull men to be of one will, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes

## The iiii. Sunday after Easter.

changes of the world, our hearts may surely be fixed, where as true joyes are to be found by the through Christ our Lord. Amen.

*The Epistle. James 1. 17.*

**E**Very good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness; neither shadow of change. Of his own will begat he us with the word of truth, that we should be the firstfruits of his creatures. Wherefore, dear brethren, let every man be swift to hear, slow to speak, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filchiness, and superfluity of maliciousness, and receive with meekness the word that is grafted in you, which is able to save your souls.

*The Gospel. John 16. 5.*

**J**esus said unto his disciples, Now go I my way to him that sent me, and none of you asketh me whither I go: but because I have said such things unto you, your hearts are full of sorrow. Nevertheless, I tell you the truth, It is expedient for you that I go away: for if I go not away, that Comforter will not come unto you: but if I depart, I will send him unto you. And when he is come, he will rebuke the world of sinne, and of righteousness, and of judgement. Of sinne, because they believe not on me: Of righteousness, because I go to my Father, and ye shall see me no more. Of judgement, because the prince of this world is judged already. I have yet many things to say unto you, but ye cannot bear them away now. Howbeit when he is come (which is the Spirit of truth) he will lead you into all truth: He shall not speak of himself, but whatsoever he shall hear, that shall he speak, and he will shew you things to come. He shall glorifie me: for he shall receive of mine, and shall shew unto you. All things that the Father hath, are mine: therefore said I unto you, that he shall take of mine, and shew unto you.

*The fifth Sunday after Easter.*

*The Collect.*

**L**ord, from whom all good things do come, Grant us thy humble servants, that by thy holy inspiration.

**The fifth Sunday after Easter.**

Inspiration, we may think those things that be good;  
and by thy mercifull guiding may perform the same,  
through our Lord Jesus Christ. Amen.

*The Epistle. James 1. 22.*

**SEE** that ye be doers of the word, and not hear-  
ers onely, deceiving your own selves. For  
if any man hear the Word, and declareth not the  
same by his works, he is like unto a man be-  
holding his bodily face in a glasse: for as soon as  
he hath looked on himself, he goeth his way, and  
forgetteth immediately what his fashion was: but  
who so looketh in the perfect law of libertie, and  
continueth therein (if he be not a forgetfull hear-  
er, but a doer of the work) the same shall be hap-  
pie in his deed. If any man among you seem to be  
devout, and refraineth not his tongue, but de-  
ceiveth his own heart, this mans devotion is in  
vain. Pure devotion, and undefiled before God  
the Father, is this, to visit the fatherlesse and wi-  
dows in their aduersity, and to keep himself un-  
spotted of the world.

*The Gospel. John 16. 23.*

**VERILY, verily I say unto you, Whatsoever ye**  
**ask the Father in my Name, he will give it**  
**you. Hitherto have ye asked nothing in my Name.**  
**Ask and ye shall receive, that your joy may be full.**  
**These things have I spoken unto you by proverbs.**  
**The time will come, when I shall no more speak**  
**unto you by proverbs, but I shall shew you plainly**  
**from my Father. At that day shall ye ask in my**  
**Name: and I say not unto you, that I will speak**  
**unto my Father for you: for the Father himself lo-**  
**ueth you, because ye have loved me, and have belee-**  
**ved that I came out from God. I went out from the**  
**Father, and came into the world. Again, I leave the**  
**world, and go to the Father. His disciples said unto**  
**him, Lo, now thou talkest plainly, and speakest no**  
**proverb. Now are we sure that thou knowest all**  
**things, and needest not that any man should ask**  
**thee any question, therefore beleeve we that thou**  
**camest from God. Jesus answered them, Now ye**  
**do beleeve: behold, the hour draweth nigh, and**  
**is already come, that ye shall be scattered every**  
**man to his own, and shall leave me alone.**  
**And yet am I not alone, for the Father is with me.**  
**These**

## Ascension day.

These words have I spoken unto you, that in me might have peace, for in the world shall ye have tribulation: But be of good cheer, I have overcome the world.

### *g Ascension day.*

#### *The Collect.*

**G**RANT, we beseech thee, Almighty God, that like as we do beleeve thy onely begotten Son our Lord, to have ascended into the heavens: we may also in heart and minde thither ascend, and with him continually dwell, who liveth and reigneth with thee, and the holy Ghost, one God world without end.

#### *The Epistle. Acts 1. 1.*

**I**N the former treatise (dear Theophilus) we have spoken of all that Jesus began to do and teach untill the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen, to whom also he shewed himself alive after his passion, (and that by many tokens) appearing unto them fourty daies, and speaking of the kingdom of God, and gathered them together, and commanded them that they should not depart from Jerusalem, but to wait for the promise of the Father, whereof (saith he) ye have heard of me. For John truly baptized with water, but ye shall be baptized with the holy Ghost after these few dayes.

When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdome to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power: But ye shall receive power after the holy Ghost is come upon you, and ye shall be witnesses unto me, not onely in Jerusalem, but also in all Iury, and in Samaria, and even unto the worlds end. And when he had spoken these things, while they beheld, he was taken up on high, and a cloud received him up out of their sight. And while they looked stedfastly up toward heaven as he went, behold, two men stood by them in white apparell, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come, even as ye have seen him go into heaven.

## Sunday after Ascension day.

*The Gospel. Mark 16. 14.*

Jesus appeared unto the eleven as they sate at meat, and cast in their teeth their unbelief and hardnesse of heart, because they beleevd not him which had seen that he was risen again from the dead. And he said unto them, Go ye into all the world, and preach the Gospel to all creatures: He that beleeveth, and is baptized, shall be saved: but he that beleeveth not, shall be damned. And these tokens shall follow them that beleeve: In my Name they shall cast out devils, they shall speak with new tongues, they shall drive away serpents, and if they drink any deadly thing, it shall not hurt them: they shall lay their hands on the sick, and they shall recover. So when the Lord had spoken unto them, he was received into heaven, and is on the right hand of God. And they went forth, and preached everie where, the Lord working with them, and confirming the word with miracles following.

*g The Sunday after Ascension day.*

*The Collect.*

**O** God the King of glorie, which hast exalted thine only Sonne Jesus Christ with great triumph unto thy Kingdome in heaven: we beseech thee leave us not comfortlesse, but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth, &c.

*The Epistle. 1 Pet. 4. 7.*

**T**he end of all things is at hand. Be ye therefore sober, and watch unto prayer. But above all things have fervent love among your selves: for love shall cover the multitude of finnes. Be ye harmonious one to another without grudging. As everie man hath received the gift, even so minister the same one to another, as good ministers of the manifold graces of God. If any man speak, let him talk as the words of God. If any man minister, let him do it, as of the abilitie which God ministreth to him, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.

*The Gospel. John 15. 26.*

**W**hen the Comforter is come, whom I will send unto you from the Father (even the Spirit of truth, which proceedeth of the Father)



## Whitsunday.

he shall testifie of me, and ye shall bear witnesse also because ye have been with me from the beginning. These things have I said unto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will think that he doth God service. And such things will they do unto you, because they have not known the Father, neither yet me. But these things have I told you, that when the time is come, ye may remember then that I told you.

### *¶ Whitsunday.*

#### *The Collect.*

**G**OD which as upon this day, hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy Spirit: grant us the same Spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee in the unity of the same Spirit, one God world without end.

#### *The Epistle. Acts 2. 1.*

**W**HEN the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound from heaven, as it had been the coming of a mighty winde, and it filled all the house where they sat. And there appeared unto them cloven tongues, like as they had been of fire, and it sat upon each of them, and they were all filled with the holy Ghost, and began to speak with other tongues, even as the same Spirit gave them utterance. Then were swelling at Jerusalem, Jews, devout men, out of every nation of them that are under heaven. When this was noised about, the multitude came together, and were astonished, because that every man heard them speak with his own language. They wondered all, and marvelled, saying among themselves, Behold, are not all these which speak of Galilee? And how hear we everie man his own tongue wherein we were born? Parthians and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Jury, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Lybia, which is beside Cyrene

## Whitsunday.

And Strangers of Rome, Jews and Profelytes, Cretes,  
and Arabians: we have heard them speak in our own  
tongues the great works of God.

*The Goffel. John 14. 15.*

**J**esus said unto his disciples, If ye love me, keep  
my commandments, and I will pray the Father,  
and he shall give you another Comforter, that  
he may abide with you for ever, even the Spirit of  
truth, whom the world cannot receive, because the  
world seeth him not, neither knoweth him: But ye  
know him, for he dwelleth with you, and shall be in  
you. I will not leave you comfortlesse, but will  
come to you. Yet a little while, and the world seeth  
me no more, but ye see me: for I live, and ye  
shall live. That day shall ye know, that I am in  
my Father, and you in me, and I in you. He that  
hath my commandments, and keepeth them, the  
same is he that loveth me. And he that loveth me,  
shall be loved of my Father, and I will love him,  
and will shew mine own self unto him. Judas  
saith unto him (not Judas Iscariot) Lord, what is  
done, that thou wilt shew thy self unto us, and not  
unto the world? Jesus answered, and said unto him,  
If a man love me, he will keep my sayings, and  
my Father will love him, and we will come unto  
him, and dwell with him. He that loveth me not,  
keepeth not my sayings. And the word which ye  
hear, is not mine, but the Fathers which sent me.  
These things have I spoken unto you, being yet  
present with you: but the Comforter, which is the  
holy Ghost, whom my Father will send in my Name,  
he shall teach you all things, and bring all things  
to your remembrance, whatsoever I have said unto  
you. Peace I leave with you, my peace I give unto  
you, not as the world giveth, give I unto you. Let  
not your hearts be grieved, neither fear. Ye  
have heard how I said unto you, I go and come  
again unto you. If ye loved me, ye would verily  
rejoyce, because I said, I go unto the Father: for  
the Father is greater then I. And now have I  
shewed you before it come, that when it is come to  
passe, ye might beleve. Hereafter will I not talk  
many words unto you: for the prince of this world  
cometh, and hath nought in me, but that the  
world may know that I love the Father. And as  
the Father gave me commandment, even so do I.

*Monday in Whitsun-week*

*The Collect.*

**G**od, which as upon this day hast taught, &c.  
*As upon Whitsunday.*

*The Epistle. Acts 10. 34.*

**T**hen Peter opened his mouth, and said, Of a truth I perceive that there is no respect of persons with God: but in all people, he that feareth him, and worketh righteousness, is accepted with him. Ye know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things. Which preaching was published thorowout all Iurie, and began in Galilee after the baptisme which John preached: How God anointed Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the devill, for God was with him. And we are witnesses of all things which he did in the land of the Jews, and at Jerusalem, whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly, not to all the people, but unto us witnesses (chosen before of God, for the same intent) which did eat and drink with him after he rose from death. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the Prophets witnesse, that through his Name, whosoever beleeveth in him, shall receive remission of finnes. While Peter yet spake these words, the holy Ghost fell on all them which heard the preaching. And they of the circumcision which beleaved, were astonished, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost: For they heard them speak with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry a few daies.

*The Gospel. John 3. 16.*

**S**o God loved the world, that he gave his onely begotten Sonne, that whosoever beleeveth in him, should not perish, but have everlasting life. For

God

## Tuesday in Whitsun-week.

God sent not his Sonne into the world to condemn the world, but that the world through him might be saved. He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned alreadie, because he hath not beleevd on the Name of the onely begotten Sonne of God. And this is the condemnation, that light is come into the world, and men loved darknesse more then light, because their deeds were evill. For every one that evill doth, hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doth the truth, cometh to the light, that his deeds may be known, how that they are wrought in God,

### *Tuesday in Whitsun-week.*

#### *The Collect.*

**G**od, which as upon this day hast taught, &c.  
*As upon Whitsunday.*

#### *The Epistle. Acts 8. 14.*

**W**hen the Apostles which were at Jerusalem, heard say that Samaria had received the Word of God, they sent unto them Peter and John: which when they were come down, prayed for them, that they might receive the holy Ghost, for as yet he was come on none of them: but they were baptized only in the Name of Christ Jesu. Then laid they their hands on them, and they received the holy Ghost.

#### *The Gospel. John 10. 1.*

**V**erily, verily I say unto you, He that entred in by the door into the sheepfold, but climbeth up some other way, the same is a thief and a murderer. But he that entred in by the door, is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice, and he calleth his own sheep by name, and leadeth them out. And when he hath sent forth his own sheep, he goeth before them, and the sheep follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice of strangers. This proverb spake Jesus unto them, but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily I say unto you, I am the door of the sheep. All (even as many as came before me) are thieves and murder-

## Trinitie Sunday.

But the sheep did not hear them. I am the door, by me if any enter in, he shall be safe, and shall go in and out, and finde pasture. A thief cometh not but for to steal, kill, and destroy. I am come that they might have life, and that they might have it more abundantly.

*Trinitie Sunday.*

*The Collect.*

**A**lmightie and everlasting God, which hast given unto us thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the diuine Majestie to worship the unitie: we beseech thee, that through the stedfastnesse of this faith we may evermore be defended from all aduersitie, which by the world and the flesh, and the devil, is sought against us. &c.

*The Epistle. Apoc. 4. 1.*

**A**fter this I looked, and behold, a door was opened in heaven, and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come up hither, and I will shew thee things which must be fulfilled hereafter. And immediately I was in the spirit, and behold, a seat was set in heaven, and one sate on the seat. And he that sate was to look upon, like unto a Jasper stone, and a Sardine stone. And there was a rain-bow about the seat, in sight like unto an Emerald. And about the seat were four and twenty seats, & upon the seats four and twenty Elders sitting, clothed in white raiment, and had on their heads crowns of gold. And out of the seat proceeded lightnings, and thundring, and voices. And there were seven lamps of fire burning before the seat, which are the seven spirits of God. And before the seat there was a sea of glasse like unto Crystall, and in the midst of the seat, and round about the seat were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face like a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him, and they were full of eyes within. And they did not rest day nor night, saying, Holy, holy, holy Lord God Almighty, which was, and is, and is to come. And when those beasts gave glory, and honour, and thanks to him that sate on the throne (which liveth for ever and ever) the four and twenty Elders fell

## Trinitie Sunday.

down before him that sate on the Throne, and worshipped him that liveth for ever, and cast their crowns before the Throne, saying, Thou art worthie, O-Lord our God, to receive glory, and honour, and power; for thou hast created all things, and for thy wills sake they are, and were created.

### *The Gospel. John 3. 1.*

**T**Here was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God, for no man could do such miracles as thou dost, except God were with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born from above, he cannot see the kingdome of God. Nicodemus said unto him, How can a man be born when he is old? can he enter into his mothers womb, and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdome of God. That which is born of the flesh, is flesh: and that which is born of the Spirit, is spirit. Marvell not thou that I said unto thee, Ye must be born from above. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, nor whither it goeth: So is every one that is born of the Spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered, and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say unto thee, We speak that we know, and testifie that we have seen, and ye receive not our witness. If I have told you earthly things, and ye beleeve not, how shall ye beleeve if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came down from heaven, even the Sonne of man which is in heaven. And as Moses lift up the serpent in the wildernesse, even so must the Sonne of man be lift up, that whosoever beleeveeth in him, perish not, but have everlasting life.

*g. The i. Sunday after Trinitie.*

*The Collect.*

**G**od the strength of all them that trust in thee mercifully accept our prayers: and because the weaknesse of our mortall nature can do no good thing without thee, grant us the help of thy grace that in keeping of thy commandments we may please thee both in will and deed, through Jesus Christ our Lord.

*The Epistle. 1 John 4. 7.*

**D**earely beloved, let us love one another, because the love cometh of God, and every one that loveth, is born of God, and knoweth God. He that loveth not, knoweth not God: for God is love. By this appeareth the love of God to us ward, because that God sent his only begotten Sonne into the world that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Sonne to be the agreement for our sin. Dearly beloved, if God so loved us, we ought also one to love another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfect in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen, and do testify, that the Father sent the Sonne to be the Saviour of the world. Whosoever confesseth that Jesus is the Son of God, in him dwelleth God, and he in God. And we have known and beleaved the love that God hath to us. God is love, and he that dwelleth in love, dwelleth in God, and God in him. Herein is the love perfect in us, that we should trust in the day of Judgement: For as he is, even so are we in this world. There is no fear in love, but perfect love casteth out fear: for fear hath painfulnesse. He that feareth, is not perfect in love. We love him, for he loved us first. If any man say, I love God, and yet hateth his brother, he is a liar. For how can he that loveth not his brother whom he hath seen, love God whom he hath not seen? And this commandment have we of him, that he which loveth God, should love his brother also.

*The Gospel. Luke 16. 19.*

**T**here was a certain rich man, which was clothed in purple, and fine white, and fared deliciously ever day. And there was a certain begger named Lazarus, which lay at his gate full of sores, desiring

## The ii. Sunday after Trinitie.

to be refreshed with the crumbs (which fell from the rich mans board, and no man gave unto him: The dogs came also and licked his sores. And it fortuned that the begger died, and was carried by the Angels into Abrahams bosome, The rich man also died and was buried: and being in hell in torments, he lift up his eyes, and saw Abraham afarre off, and Lazarus in his bosome: and he cried, and said, Father Abraham have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receivest thy pleasure, and contrariwise Lazarus received pain; but now he is comforted, and thou art punished. Beyond all this, between us and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to us. Then he said, I pray thee therefore father, send him to my fathers house (for I have five brethren) for to warn them lest they come also into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them hear them. And he said, Nay, father Abraham, but if one come unto them from the dead, they will repent. He said unto him, If they hear not Moses and the Prophets, neither will they beleeve, though one rise from death again.

### *The ii. Sunday after Trinitie.*

#### *The Collect.*

**L**ord, make us to have a perpetuall fear and love of thy holy name, for thou never failest to help and govern them, whom thou dost bring up in thy steadfast love: grant this, &c.

#### *The Epistle. 1 John 3. 13.*

**M**arvell not, my brethren, though the world hate you. We know that we are translated from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother, is a manslayer, and ye know that no manslayer hath eternall life abiding in him. Hereby perceive we love, because he gave his life for us, and we ought to give our lives for the brethren. But whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the



The iii. Sunday after Trinitie.

love of God in him? My babes, let us not love word, neither in tongue, but in deed and in verity. Hereby we know that we are of the veritie, and quiet our hearts before him. For if our hearts condemn us, God is greater then our heart, and knoweth all things. Dearly beloved, if our heart condemn us not, then have we trust to God-ward: And whatsoever we ask, we receive of him, because we keep his commandments, and do those things which are pleasant in his sight. And this is his commandment, that we beleve on the Name of his Sonne Jesus Christ, and love one another, as he gave commandment. And he that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, even by the Spirit which he hath given us.

*The Gospell. Luke 14. 16.*

**A** Certain man ordained a great supper, and bade many, and sent his servant at supper time, to say to them that were bidden, Come, for things are now ready. And they all at once began to make excuse. The first said unto him, I have bought a farm, and I must needs go and see it, I pray you have me excused. And another said, I have bought five yoke of oxen, and I go to prove them, I pray you have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant returned, and brought his master words to the effect thereof. Then was the good man of the house pleased, and said to his servant, Go out quickly into the streets and quarters of the city, and bring in hither the poor and feeble, and the halt and blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto his servant, Go out into the high ways and hedges, and compell them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden, shall taste of my supper.

*The iii. Sunday after Trinitie.*

*The Collect.*

**L**ord we beseech thee mercifully to hear us, unto whom thou hast given an hearty desire to pray, grant that by thy mightie aid we may be defended, through Jesus Christ our Lord.

*The Epistle. 1 Pet. 5. 5.*

**S**ubmit your selves everie man one to another, as unto the Lord. Knit your selves together in lowlinesse of mind.

## The iiii. Sunday after Trinitie.

For God resisteth the proud, and giveth grace to the humble. Submit your selves therefore under the mightie hand of God, that he may exalt you when the time is come. Cast all your care upon him, for he careth for you. Be sober and watch, for your adversary the devill as a roaring lion walketh about seeking whom he may devour: whom resist stedfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called us unto his eternal glory by Christ Jesus, shall his own self (after that ye have suffered a little affliction) make you perfect, settle, strength, and stablish you. To him be glory and dominion for ever and ever. Amen.

*The Gospell. Luk. ix. i.*

Then resorted unto him all the Publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, He receiveth sinners, and eateth with them. But he put forth this parable unto them, saying, What man among you, having an hundred sheep (if he lose one of them) doth not leave ninety and nine in the wilderness, and goeth after that which is lost untill he finde it? And when he hath found it, he layeth it on his shoulders with joy and as soon as he cometh home, he calleth together his lovers and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons which need no repentance. Either what woman having ten groats (if she lose one) doth not light a candle, and sweep the house, and seek diligently till she finde it? and when she hath found it, she calleth her lovers, and her neighbours together, saying, Rejoyce with me, for I have found the groat which I lost. Likewise I say unto you, shall there be joy in the presence of the Angels of God, over one sinner that repenteth

*The fourth Sunday after Trinitie.*

*The Collect.*

God the protectour of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply upon us thy mercie, that thou being our ruler and guide, we may so

## The v. Sunday after Trinitie.

passeth through things temporall, that we finally haue  
not the things eternall: grant this, heavenly Father  
for Jesus Christes sake our Lord.

*The Epistle. Rom. 8. 18.*

**I** Suppose that the afflictions of this life, are  
worthy of the glory which shall be shewed  
us. For the fervent desire of the creature abideth  
looking when the sonnes of God shall appear, be-  
cause the creature is subdued to vanitie against the  
will thereof, but for his will which hath subdued  
the same in hope. For the same creature shall be  
delivered from the bondage of corruption, into  
glorious liberty of the sonnes of God. For we know  
that every creature groaneth with us also, and  
vaileth in pain, even unto this time: not onely  
but we also which have the first fruits of the spirit  
mourn in our selves also, and wait for the adop-  
tion of the children of God, even the deliverance of  
our bodies.

*The Gospel. Luke 6. 36.*

**B**e ye mercifull, as your Father also is mercifull.  
Judge not, and ye shall not be judged. Conde-  
mne not, and ye shall not be condemned. Forgive, and  
ye shall be forgiven. Give, and it shall be given  
you, good measure, and pressed down, and  
shaken together, and running over, shall men  
put into your bosomes. For with the same measure  
ye mete withall, shall other men mete to you againe.  
And he put forth a similitude unto them, Can  
the blinde lead the blinde? Do they not both fall  
into the ditch? The disciple is not above his master.  
Every man shall be perfect, even as his Master.  
Why seekest thou a mote in thy brothers eye, but  
considerest not the beam that is in thine own eye?  
Either how canst thou say to thy brother, Brother,  
let me pull out the mote that is in thine eye, when  
thou seekest not the beam that is in thine own eye?  
First, thou hypocrite, cast out the beam out of thine  
own eye, then shalt thou see perfectly to pull out  
the mote that is in thy brothers eye.

¶ *The v. Sunday after Trinitie.*

*The Collect.*

**G**rant Lord, we beseech thee, that the course  
of this world may be so peaceably ordered  
thy governaunce, that thy congregation may

## The v. Sunday after Trinitie

Fully serve thee in all godly quietnesse, through Ie-  
sus Christ our Lord.

*The Epistle. 1 Pet. 3. 8.*

**B**E you all of one minde, and of one heart: Love  
as brethren, be pitifull, be courteous (meek) not  
rendring evill for evill, or rebuke for rebuke: but  
contrariwise blesse, knowing that ye are thereunto  
called, even that ye should be heirs of the blessing.  
For he that doth long after life, and loveth to see  
good daies, let him refrain his tongue from evill,  
and his lips that they speak no guile. Let him  
eschew evill, and do good, let him seek peace, and  
ensue it. For the eyes of the Lord are over the  
righteous, and his ears are open unto their prayers.  
Again the face of the Lord is over them that do  
evill. Moreover, who is he that will harm you, if  
ye follow that which is good? Yea, happie are ye, if  
any trouble happen unto you for righteousness  
sake. Be not ye afraid for any terrour of them, nei-  
ther be ye troubled, but sanctifie the Lord God in  
your hearts.

*The Gospel. Luke 5. 1.*

**I**T came to passe, that when the people pressed  
upon him to hear the word of God, he stood by  
the lake of Genesareth, and saw two ships stand by  
the lake side, but the fishermen were gone out of  
them, and were washing their nets. And he entred  
into one of the ships (which pertained to Simon)  
and prayed him that he would thrust out a little  
from the land: and he sat down, and taught the  
people out of the ship. When he had left speak-  
ing, he said unto Simon, Launch out into the  
deep, and let slip your nets, to make a draught.  
And Simon answered, and said unto him, Master,  
we have laboured all night, and have taken nothing:  
neverthelesse at thy commandment I will loose  
forth the net. And when they had so done, they  
inclosed a great multitude of fishes, but their  
net brake, and they beckned to their fellows  
(which were in the other ship) that they should  
come and help them. And they came and filled both  
ships, that they sunk again. When Simon Peter  
saw this, he fell down at Jesus knees, saying,  
Lord, go from me, for I am a sinfull man. For  
he was astonied, and all that were with him, at  
the draught of fishes which they had taken; and  
so was also James and John the sonnes of Zebedee,  
which

The vi. Sunday after Trinitie.

which were partners with Simon. And Jesus saith unto Simon, Fear not, from henceforth thou shalt catch men. And they brought the ship to land, and so:sook all, and followed him.

*g The vi. Sunday after Trinitie.*

*The Collect.*

**G**OD, which hast prepared to them that love thee, such good things as passe mans understanding: pour into our hearts such love toward thee, that we loving thee in all things, may obtain thy promises, which exceed all that we can desire, through Jesus Christ, &c.

*The Epistle. Rom. 6. 3.*

**N**OW ye not, that all we which are baptized in Jesus Christ, are baptized to die with him? We are buried then with him by baptism for to die, that likewise as Christ was raised from death by the glorie of the Father, even so we also should walk in a new life. For if we be grafted in death like unto him, even so shall we be partakers of his holy resurrection: knowing this, that our old man is crucified with him also, that the bodie of sinne might utterly be destroyed, that henceforth we should not be servants unto sinne. For he that is dead, is justified from sinne. Wherefore if we be dead with Christ, we beleeve that we shall also live with him: knowing that Christ being raised from death, dieth no more, death hath no more power over him. For as touching that he died, he died concerning sinne once: and as touching that he liveth, he liveth unto God. Likewise consider ye also, that ye are dead as touching sinne: but are alive unto God through Jesus Christ our Lord.

*The Gospel. Matth. 5. 20.*

**J**ESUS said unto his disciples, Except your righteousness exceede the righteousness of the Scribes and Pharisees, ye cannot enter into the kingdom of heaven. Ye have heard that it was said unto them of old time, Thou shalt not kill: whosoever killeth, shall be in danger of judgement. But I say unto you, that whosoever is angrie with his brother unadvisedly, shall be in danger of judgement. And whosoever saith unto his brother, *Racha*, shall be in danger of a Counsell. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offer

The vii. Sunday after Trinitie.

Best thy gift at the Altar, and there remembre that thy brother hath ought against thee, leave there thine offering before the Altar, and go thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversarie quickly, whiles thou art in the way with him, lest at any time the adversarie deliver thee to the Judge, and the Judge deliver thee to the minister, and then thou be cast into prison. Verily I say unto thee, Thou shalt not come out thence, till thou hast paid the uttermost farthing.

*The vii. Sunday after Trinitie.*

*The Collect.*

**L**ord of all power and might, which art the Author and giver of all good things, graffe in our hearts the love of thy Name, increase in us true religion, nourish us with all goodnesse, and of thy great mercie keep us in the same, through Jesus Christ our Lord.

*The Epistle. Rom. 6. 19.*

**I** Speak grossly, because of the infirmitie of your flesh. As ye have given your members servants to uncleannesse, and to iniquity (from one iniquity to another) even so now give over your members servants unto righteousness, that ye may be sanctified. For when ye were servants of sinne, ye were void of righteousness. What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death. But now are ye delivered from sinne, and made the servants of God, and have your fruit to be sanctified, and the end everlasting life. For the reward of sinne is death, but eternal life is the gift of God, through Jesus Christ our Lord.

*The Gospel. Mark. 8. 1.*

**I**N those dayes, when there was a very great company, and had nothing to eat, Jesus called his disciples unto him, and said unto them, I have compassion on the people, because they have bin now with me three daies, and have nothing to eat: and if I send them away fasting to their own houses, they shall faint by the way; for divers of them came from far. And his Disciples answered him; Where should a man have bread here in the wilderness to satisfie these? And he asked them, How many loaves have ye? They said, Seven. And he commanded the people to sit down on the ground. And he took the seven loaves,

and

## The viii. Sunday after Trinitie.

and when he had given thanks, he brake, and gave to his disciples to set before them, and they did set them before the people. And they had a few small fishes: and when he had blessed, he commanded them also to be set before them. And they did eat, and were sufficed. And they took up of the broken meat that was left, seven baskets full. And they that did eat, were about four thousand. And he sent them away.

### ¶ The viii. Sunday after Trinitie.

#### *The Collect.*

**G**OD whose providence is never deceived, we humbly beseech thee, that thou wilt put away from us all hurtfull things, and give those things which be profitable for us, through Jesus Christ our Lord.

#### *The Epistle. Rom. 8. 12.*

**B**RETHREN, we are debtors, not to the flesh, to live after the flesh: for if ye live after the flesh, ye shall die. But if ye through the Spirit do mortifie the deeds of the bodie, ye shall live. For as many as are led by the Spirit of God, they are the sonnes of God. For ye have not received the spirit of bondage to fear any more: but ye have received the spirit of adoption, whereby we cry, *Abba, Father.* The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heirs, the heirs (I mean) of God, and heirs annexed with Christ, if so be that we suffer with him, that we may also be glorified together with him.

#### *The Gospel. Matth. 7. 15.*

**B**EWARE of false Prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves: ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles: Even so every good tree bringeth forth good fruits, but a corrupt tree bringeth forth evill fruits. A good tree cannot bring forth bad fruits, neither can a bad tree bring forth good fruits: Every tree that bringeth not forth good fruit, is hewn down, and cast into the fire. Wherefore by their fruit ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father, which is in heaven, he shall enter into the kingdom of heaven.

*The ix Sunday after Trinitie.*

*The Collect.*

**G**RANT to us, Lord, we beseech thee, the spirit to think and do alwaies such things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

*The Epistle. 1 Cor. 10. 1.*

**B**RETHREN, I would not that ye should be ignorant, how that our fathers were all under the cloud, and all passed thorow the sea, and were all baptized under Moses in the cloud, and in the sea; and did all eat of one spirituall meat, and did all drink of our spirituall drink: and they drank of the Spirituall Rock that followed them, which Rock was Christ. But in many of them had God no delight: for they were overthrown in the wilderness. These are ensamples to us, that we should not lust after evill things, as they lusted: and that we should not be worshippers of images, as were some of them, according as it is written: The people sate down to eat and drink, and rose up to play. Neither let us be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twentie thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure ye, as some of them murmured, and were destroyed of the destroyer. All these things happened unto them for ensamples: but are written to put us in remembrance, whom the ends of the world are come upon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted above your strength, but shall in the midst of temptation make a way, that ye may be able to bear it.

*The Gospel. Luke 16. 1.*

**J**ESUS said unto his disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give accounts of thy stewardship: for thou maiest be no longer steward.

**The**



## The x. Sunday after Trinitie.

The steward said within himself, What shall I do for my master taken away from me the stewardship: I cannot dig, and to beg I am ashamed. I wote what to do, that when I am put out of stewardship, they may receive me into their houses. So when he had called all his masters debtors together, he said unto the first, How much owest thou unto my master? And he said, An hundred tunny oyl. And he said unto him, Take thy bill, and come down quickly, and write fiftie. Then said he unto another, How much owest thou? And he said, A hundred quarters of wheat. He said unto him, Take thy bill, and write fourscore. And the lord commended the unjust steward, because he had done wisely. For the children of this world are in this nation wiser then the children of light. And I say unto you, Make you friends of the unrighteous Mammon, that when ye shall have need, they may receive you into everlasting habitations.

### *¶ The x. Sunday after Trinitie.*

#### *The Collect.*

**L**et thy mercifull ears, O Lord, be open to the prayers of thy humble servants: and that they may obtain their petitions, make them to ask for things as shall please thee, through Jesus Christ our Lord.

#### *The Epistle. 1 Cor. 12. 1.*

**C**ONCERNING spirituall things, brethren, I would not have you ignorant. Ye know that ye were Gentiles, and went your wayes unto dumb images, even as ye were led. Wherefore I declare unto you, that no man speaking by the Spirit of God, desieth Jesus. Also no man can say, that Jesus is the Lord, but by the holy Ghost. There are diversities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are divers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is given to every man to edifie withall. For to one is given through the Spirit, the utterance of wisdom; to another is given the utterance of knowledge by the same Spirit; to another is given faith by the same Spirit; to another the gift of healing by the same Spirit; to another power to do miracles, to another prophecy, to another judgement to discern spirits.

## The xi. Sunday after Trinitie.

spirits, to another divers tongues, to another the interpretation of tongues. And these all worketh the self same Spirit, dividing to every man a severall gift, even as he will.

*The Gospel. Luke 19. 41.*

**A**ND when he was come neer to Jerusalem, he beheld the city and wept on it, saying, If thou hadst known those things which belong unto thy peace, even in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the dayes shall come unto thee that thine enemies shall cast a bank about thee, and compass thee round, and keep thee in on every side, and make thee even with the ground, and thy children which are in thee: and they shall not leave in thee one stone upon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying unto them, It is written, My house is the house of prayer, but ye have made it a den of thieves. And he taught daily in the Temple.

*The xi. Sunday after Trinitie.*

*The Collect.*

**G**OD which declarest thy almightie power most chiefly in shewing mercie and pitie: give unto us abundantly thy grace, that we running to thy promises, may be made partakers of thy heavenly treasure, through Jesus Christ our Lord.

*The Epistle. 1 Cor. 15. 1.*

**B**RETHREN, as appertaining to the Gospel, which I preached unto you, which ye have also accepted, and in the which ye continue, by the which ye are also saved: I do you to wit after what manner I preached unto you, if ye keep it, except ye have beleaved in vain: For first of all I delivered unto you that which I received, how that Christ died for our finnes, agreeing to the Scriptures: and that he was buried, and that he rose again the third day, according to the Scriptures: and that he was seen of Cephas, then of the twelve: After that he was seen of more then five hundred brethren at once, of which many remain unto this day, and many are fallen asleep. After that appeared he to James, then to all the Apostles. And last of all he was seen of me, as of one that was born out

## The xii. Sunday after Trinitie.

out of due time. For I am the least of the Apostles, which am not worthie to be called an Apostle because I have persecuted the congregation of God. But by the grace of God, I am that I am: and the grace which is in me, was not in vain. But I laboured more abundantly then they all: yet not by the grace of God which is with me. Therefore whether it were I, or they, so we preached, and ye have beleaved.

*The Gospel. Luke 18. 9.*

**C**Hrist told this parable unto certain which trusted in themselves that they were perfect and despised other. Two men went up into the Temple to pray, the one a Pharisee, and the other a Publican. The Pharisee stood and prayed thus with himself: God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or as this Publican. I fast twice in the week, I give tithe of all that I possess. And the Publican standing afar off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home justified more then the other. For every man that exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

*The xii. Sunday after Trinitie.*

*The Collect.*

**A**lmighty and everlasting God, which art always more readie to hear, then we to pray, and art wont to give more then either we desire or deserve: pour down upon us the abundance of thy mercie, forgiving us those things whereof our conscience is afraid, and giving unto us that, the prayer dare not presume to ask, through Jesus Christ our Lord.

*The Epistle. 2 Cor. 3. 4.*

**S**uch trust have we through Christ to God, that we are sufficient of our selves to minister any thing as of our selves: but if we be able to minister any thing, the same cometh of God, which hath made us able to minister the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. If the ministration of death through the letters figured in stones was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance,

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ance (which glorie is done away) why shall not the ministration of the Spirit be much more glorious? for if the ministration of condemnation be glorious, much more doth the ministration of righteousness exceed in glorie.

*The Gospel, Mar. 7. 31.*

**J**esus departed from the coasts of Tyre and Sidon, and came unto the Sea of Galilee, thorow the midst of the coasts of the ten cities. And they brought unto him one that was deaf, and had an impediment in his speech: and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his ears, and did spit, and touched his tongue, and looked up to heaven, and sighed, and said unto him, *Ephata*, that is to say, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deal they published, saying, He hath done all things well, he hath made both the deaf to hear, and the dumb to speak.

*The xiii. Sunday after Trinitie.*

*The Collect.*

**A**lmightie and mercifull God, of whose onely gift it cometh, that thy faithfull people do unto thee true and laudable service: Grant we beseech thee, that we may so run to thy heavenly promises, that we fail not finally to attain the same, through Jesus Christ our Lord,

*The Epistle, Gal. 3. 16.*

**T**O Abraham and his seed were the promises made. He saith not, In his seeds as of many: but, In thy seed, as of one, which is Christ. This I say, that the Law which began afterward, beyond four hundred and thirtie years, doth not disanull the Testament that was confirmed afore of God unto Christ-ward, to make the promise of none effect. For if the inheritance come of the Law, it cometh not now of promise: But God gave it to Abraham by promise. Wherefore then serveth the Law? The Law was added because of transgression (till the seed came, to whom the promise was made) and it was ordained by Angels in the hand of a Mediatour. A mediatour is not a mediatour of

## The xiii. Sunday after Trinitie.

of one: but God is one. Is the Law then again the promise of God? God forbid. For if there had been a law given, which could have given life, there is no doubt righteousness should have come by the law. But the Scripture concludeth all things unto us, that the promise by the faith of Jesus Christ should be given to them that beleeve.

*The Gospel. Luke 10. 23.*

**H**Appie are the eyes which see the things that ye see: For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. And behold, a certain Lawyer stood up and tempted him saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readest thou? And he answered and said, Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy minde, and thy neighbour as thy self. And he said unto him, Thou hast answered right: this do, and thou shalt live. But he willing to justify himself, said unto Jesus, And who is my neighbour? Jesus answered and said, A certain man descended from Jerusalem to Jericho, and fell among thieves which robbed him of his raiment, and wounded him, and departed, leaving him half dead. And it chanced that there came down a certain Priest that same way, and when he saw him, he passed by. And likewise a Levite (when he was nigh to the place) came and looked on him, and passed by. But a certain Samaritan, as he journeyed, came unto him, and when he saw him, he had compassion on him, and went to him, and bound up his wounds, and poured in oyl and wine, and set him on his own beast, and brought him to a common Inne, and made provision for him. And on the morrow when he departed, he took out two pence, and gave them to the Host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again, I will recompense thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said unto him, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

*g The xiiii. Sunday after Trinitie.*

*The Collect.*

Almightie and everlasting God, give unto us the increase of faith, hope, and charity: and that we may obtain that which thou dost promise, take us to love that which thou dost command, through Jesus Christ our Lord.

*The Epistle. Gal. 5. 16.*

Say, Walk in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrarie one to the other, so that ye cannot do whatsoever ye would. But and if ye be led of the spirit, then are ye not under the Law. The deeds of the flesh are manifest, which are these, adultery, fornication, uncleanness, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeal, wrath, strife, seditions, sects, envying, murder, drunkennesse, gluttony, and such like, of the which I tell you before, as I have told you in times past, that they which commit such things, shall not be inheritors of the kingdome of God. Contrarily the fruit of the Spirit is love, joy, peace, long suffering, gentlenesse, goodnesse, faithfulness, meeknesse, temperance: against such there is no Law. They truly that are Christs, have crucified the flesh, with the affections and lusts.

*The Gospel. Luke 17. 11.*

And it chanced as Jesus went to Jerusalem, that he passed thorow Samaria and Galilee. And as he entred into a certain town, there met him ten men that were lepers, which stood a farre off, and put forth their voyces, and said, Jesus, Master, have mercy on us. When he saw them, he said unto them, Go shew your selves unto the Priests. And it came to passe, that as they went they were cleansed. And one of them, when he saw that he was cleansed, turned back again, and with a loud voyce praised God, and fell down on his face at his feet, and gave him thanks: and the same was a Samaritan. And Jesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned again to give God praise, save onely this stranger. And he said unto him, Arise, go thy way, thy faith hath made thee whole.

**¶ The xv. Sunday after Trinitie.**

*The Collect.*

**K**eepe we beseech thee, O Lord, thy Church with thy perpetuall mercie : and because the frailty of man without thee cannot but fall, keep us ever by thy help, and lead us to all things profitable for our salvation, through Jesus Christ our Lord.

*The Epistle. Gal. 6. 11.*

**Y**E see how large a letter I have written unto you with mine own hand. As many as desire with outward appearance to please carnally, they shall be constrained to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised keep not the Law, but desire to have you circumcised, that they might rejoyce in your flesh. God forbid that I should rejoyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth any thing at all, nor uncircumcision, but a new creature. And as many as walk according unto this rule, peace be on them, and mercie, and upon Israel that pertaieth to God. From henceforth let no man put me to burden: for I bear in my bodie the marks of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

*The Gospell. Matth. 6. 24.*

**N**O man can serve two masters : for either he shall hate the one, and love the other, or else he will lean to the one, and despise the other. Ye cannot serve God and Mammon. Therefore I say unto you, Be not carefull for your life, what ye shall eat or drink, nor yet for your bodie, what raiment ye shall put on. Is not the life more worth then meat ? and the bodie more of value then raiment ? Behold the fowls of the air, for they sowe not, neither do they reap, nor carrie into the barns, and your heavenly Father feedeth them. Are ye not much better then they ? Which of you by taking careful thought can add one cubit unto his stature ? And why care ye for raiment ? Consider the lilies of the field, how they grow, they labour not, neither do they spin, and yet I say unto you, that even Solomon in all his royaltie was not clothed like one of these. Wherefore if God so clothe the grasse of the field ( which though it stand to day, is to morrow

## The xvi. Sunday after Trinity.

ow cast into the furnace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eat, or what shall we drink, or wherewith shall we be clothed? After all these things do the Gentiles seek. For your heavenly Father knoweth that ye have need of all these things. But rather seek ye first the kingdom of God, and the righteousness thereof, and all these things shall be ministered unto you. Care not then for the morrow, for to morrow day shall care for it self, Sufficient unto the day is the travell thereof.

### *¶ The xvi. Sunday after Trinity.*

#### *The Collect.*

**L**ord, we beseech thee, let thy continuall pity cleanse and defend thy congregation: and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord.

#### *The Epistle. Ephes. 3. 13.*

**I** Desire that ye faint not, because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees unto the Father of our Lord Jesus Christ, which is Father of all, that is called Father in heaven and earth, that he would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, might be able to comprehend with all saints, what is the breadth, length, depth, and height, and to know the excellent love of the knowledge of Christ, that ye might be filled with all fullness, which cometh of God. Unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, be praise in the congregation by Christ Jesus, throughout all generations, from time to time. Amen.

#### *The Gospel. Luke 7. 11.*

**A**nd it fortuned, that Jesus went into a city called Naim, and many of his disciples went with him, and much people. When he came nigh to the gate of the city, behold, there was a dead man carried out, which was the only son of his mother, and she was a widow, and much people of the city was with her. And when the Lord saw her, he had com-



## The xvii. Sunday after Trinity.

passion on her, and said unto her, Weep not. And he came nigh, and touched the coffin. And they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak: and he delivered him to his mother. And there came a fear on them all, and they gave the glory unto God, saying, A great Prophet is risen up among us, and God hath visited his people. And this rumour of him went forth thorowout all Iury, and thorowout all the regions which lie round about.

*G The xvii. Sunday after Trinity.*

*The Collect.*

**I** Ord we pray thee, that thy grace may always prevent and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.

*The Epistle. Ephes. 4. 1.*

**I** (Which am a prisoner of the Lords) exhort you that ye walk worthy of the vocation wherewith ye are called, with all lowliness, and meekness, with humbleness of minde, forbearing one another through love, and be diligent to keep the unity of the Spirit through the bond of peace, being one body and one spirit, even as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptism, one God and Father of all, which is above all, and through all, and in you all.

*The Gospel. Luke 14. 1.*

**I** It chanced that Jesus went into the house of one of the chief Pharisees to eat bread on the sabbath day, and they watched him. And behold, there was a certain man before him which had the drop-sie. And Jesus answered and spake unto the Lawyers and Pharisees, saying, Is it lawfull to heal on the sabbath day? And they held their peace. And he took him, and healed him, and let him go, and answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day? And they could not answer him again to these things. He put forth also a similitude to the guests, when he marked how they pressed to be in the highest rooms, and said unto them, When thou art bidden to a wedding of any man, sit not down in the highest room, lest a more honourable

## The xviii. Sunday after Trinitie.

honourable man then thou be bidden of him, and he that bade him, and thee, come and say to thee, Give this man room; and thou begin with shame to take the lowest room. But rather when thou art bidden, go and sit in the lowest room, that when he that bade thee, cometh, he may say unto thee, Friend, sit up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be brought low, and he that humbleth himself shall be exalted.

### *g The xviii. Sunday after Trinity.*

#### *The Collect.*

**L**ord, we beseech thee, grant thy people grace to avoid the infections of the devill, and with pure heart and minde to follow thee the only God, through Jesus Christ our Lord.

#### *The Epistle. I. Cor. i. 4.*

**I** Thank my God alwayes on your behalf, for the grace of God which is given you by Jesus Christ, that in all things ye are made rich by him in all utterance, and in all knowledge, by the which things the testimony of Jesus Christ was confirmed in you, so that ye are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the coming of our Lord Jesus Christ.

#### *The Gospel. Matth. 22. 34.*

**W**hen the Pharisees had heard that Jesus had put the Sadduces to silence, they came together, and one of them (which was a doctor of the law) asked him a question, tempting him, and saying, Master, which is the greatest commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy minde. This is the first and greatest commandment. And the second is like unto it; Thou shalt love thy neighbour as thy self. In these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, What think ye of Christ? Whose Sonne is he? They said unto him, The Son of David. He said unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine

## The xix Sunday after Trinity.

Enemies thy footstool? If David then call him Lord, how is he then his son? And no man was able to answer him any thing, neither durst any man from that day forth ask him any more questions.

### *The xix. Sunday after Trinity.*

#### *The Collect.*

**O** God, forasmuch as without thee we are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Jesus Christ our Lord.

#### *The Epistle. Ephes. 4. 17.*

**T**his I say, and testifie through the Lord, that ye henceforth walk not as other Gentiles walk in vanity of their minde, while they are blinded in their understanding, being far from a godly life, by the means of the ignorance that is in them, and because of the blindness of their hearts, which being past repentance, have given themselves over unto wantonnesse, to work all manner of uncleannesse even with greedines. But ye have not so learned Christ: if so be that ye have heard him, and have been taught in him, as the truth is in Jesus (concerning the conversation in times past) to lay from you the old man which is corrupt, according to the deceivable lusts: to be renewed also in the Spirit of your minde, and to put on that new man, which after God is shapen in righteousness, and true holiness. Wherefore put away lying, and speak every man truth unto his neighbour: forasmuch as we are members one of another. Be angry but sinne not: let not the sunne go down upon your wrath: neither give place to the backbiter. Let him that stole, steal no more: but let him labour with his hands the thing which is good, that he may give unto him that needeth. Let no filthy communication proceed out of your mouth, but that which is good to edifie withall, as oft as need is, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, by whom ye are sealed unto the day of redemption. Let all bitterness, and fiercenesse, and wrath, and roaring, and cursed speaking, be put away from you, with all maliciousnesse. Be ye courteous one to another, mercifull, forgiving one another, even as God for Christs sake hath forgiven you.

**The xx. Sunday after Trinity.**

*The Gospel. Matth. 9. 1.*

**J**esus entred into a ship and passed over, and came into his own citie, and behold, they brought to him a man sick of the palsie lying in a bed. And when Jesus saw the faith of them, he said to the sick of the palsie, Sonne, be of good cheer, thy sinnes be forgiven thee. And behold, certain of the Scribes said within themselves, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore think ye evill in your hearts? Whether is it easier to say, Thy sinnes be forgiven thee: or to say, Arise and walk? But that ye may know that the Sonne of man hath power to forgive sinnes in earth: then said he to the sick of the palsie, Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. But the people that saw it, marvelled, and glorified God, which had given such power unto men.

*The xx. Sunday after Trinity.*

*The Collect.*

**A**lmighty and mercifull God, of thy bonntifull goodnesse keep us from all things that may hurt us, that we being ready both in body and soul, may with free hearts accomplish those things that thou wouldest have done, through Jesus Christ our Lord.

*The Epistle. Ephes. 5. 15.*

**T**ake heed therefore how ye walk circumspectly, not as unwise, but as wise men redeeming the time, because the dayes are evill. Wherefore be ye not unwise, but understand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be ye filled with the spirit, speaking unto your selves in psalms, and hymnes, and spirituall songs, singing and making melodie to the Lord in your hearts, giving thanks alwayes for all things unto God the Father, in the Name of our Lord Jesus Christ, submitting your selves one to another in the fear of God.

*The Gospel. Matth. 22. 1.*

**J**esus said, The kingdome of heaven is like unto a man that was a king, which made a marriage for his sonne, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepa-

## The xxi. Sunday after Trinity.

prepared my dinner, mine oxen and my fatlings killed, and all things are ready, come unto the marriage. But they made light of it, and went their wayes, one to his farm place, another to his merchandise, and the remnant took his servants, and entreated them shamefully, and slew them. But when the king heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murderers, and burnt up their citie. Then said he unto his servants, The marriage indeed is prepared, but they which were bidden, were not worthy: go ye therefore out into the high wayes, and as many as ye shall finde, bid them to the marriage. And the servants went forth into the high wayes, and gathered together all, as many as they could finde, both good and bad: and the wedding was furnished with guests. Then the king came in to see the guests: and when he spied there a man which had not on a wedding garment, he said unto him, Friend, how camest thou thither, not having a wedding garment? And he was even speechlesse. Then said the king to the ministers, Take, and binde him hand and foot, and cast him into utter darknesse, there shall be weeping and gnashing of teeth. For many be called, but few are chosen.

### *The xxi. Sunday after Trinity.*

#### *The Collect.*

**G**RANT we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their finnes, and serve thee with a quiet minde, through Jesus Christ our Lord.

#### *The Epistle. Ephes. 6. 10.*

**M**Y brethren, be strong through the Lord, and through the power of his might. Put on all the armour of God, that ye may stand against all the assaults of the devil. For we wrestle not against flesh and blood; but against rule, against power, against worldly rulers, even governours of the darknesse of this world, against spirituall craftinesse in heavenly things. Wherefore take unto you the whole armour of God, that ye may be able to resist in the evill day, and stand perfect in all things. Stand therefore, and your loins gird with the truth, having on the breast-plate of righteousness, and having shoes on your feet, that ye may be prepared for the

Gospel

Gospel of peace. Above all, take the shield of faith, wherewith ye may quench all the fierie darts of the wicked, and take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and supplication in the spirit: and watch thereunto with all instance and supplication for all saints, and for me, that utterance may be given unto me, that I may open my mouth freely, to utter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speak freely, as I ought to speak.

*The Gospel. John 4. 46.*

**T**Here was a certain ruler, whose sonne was sick at Capernaum. As soon as the same heard that Jesus was come out of Jury into Galilee, he went unto him, and besought him that he would come down and heal his sonne, for he was even at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not beleve. The ruler said unto him, Sir, come down or ever that my son die. Jesus saith unto him, Go thy way, thy son liveth. The man beleved the word that Jesus had spoken unto him, and he went his way. And as he was going down, the servants met him, and told him, saying, Thy son liveth. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was the same hour in the which Jesus said unto him, Thy son liveth. And he beleved, and all his household. This is again the second miracle that Jesus did when he was come out of Jury into Galilee.

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*The Collect.*

**L**ord, we beset thee to keep thy household the church in continuall godlines, that thorow thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through Jesus Christ our Lord.

*The Epistle. Phil. 1. 3.*

**I**Thank my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, because ye are come into the fellowship of the Gospel, from the first day untill now, and am sorely certified of this, that he which bath

## The xxii. Sunday after Trinity.

begin a good work in you, shall perform it at the day of Jesus Christ, as it becometh me that should judge of you all, because I have you in heart, forasmuch as ye are all companions of grace with me, even in my bonds, and in the defending and establishing of the Gospel. For God is my record how greatly I long after you all, from the very heart root in Jesus Christ. And this I pray, that your love may increase yet more and more knowledge, and in all understanding, that ye may accept the things that are most excellent, that may be pure, and such as offend no man, until the day of Christ, being filled with the fruit of righteousness which cometh by Jesus Christ, unto the glory and praise of God.

*The Gospel. Matth. 18. 21.*

**P**eter said unto Jesus, Lord, how oft shall I forgive my brother, if he sin against me? till seven times? Jesus saith unto him, I say not unto thee, till seven times: but seventy times seven times. Therefore is the kingdom of heaven likened unto a certain man that was a king, which would take account of his servants. And when he had begun to reckon, one was brought unto him which ought him ten thousand talents: but for as much as he was not able to pay, his Lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant fell down, and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the Lord pity on that servant, and loosed him, and forgave him the debt. So the same servant went out, and found one of his fellows which ought him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay that thou owest. And his fellow fell down, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellows saw what was done, they were very sorry, and came and told unto their lord all that had happened. Then his lord called him, and said unto him, O thou ungracious servant, I forgave thee all that debt when thou desiredst me: shouldest not thou also have had compassion on thy fellow, even as I had

THE XXIII. Sunday after Trinity.

had pity on thee? And his lord was wroth, and delivered him to the jaylers, til he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

§ The xxiii. Sunday after Trinity.

*The Collect.*

**G**od our refuge and strength which art the author of all godlinesse, be readie to hear the devout prayers of thy church, and grant that those things which we ask faithfully, we may obtain effectually, through Jesus Christ our Lord.

*The Epistle. Phil. 3. 17.*

**B**rethren, be followers together of me, and look on them which walk even so as ye have us for an example. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the crosse of Christ, whose end is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conversation is in heaven, from whence we look for the Saviour, even the Lord Jesus Christ, which shall change our vile body, that he may make it like unto his glorious body, according to the working whereby he is able also to subdue all things unto himself.

*The Gospel. Matth. 22. 15.*

**T**hen the Pharisees went out and took counsell how they might tangle him in his words. And they sent out unto him their disciples with Herods servants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell us therefore, how thinkest thou? Is it lawfull that tribute be given unto Cesar, or not? But Jesus perceiving their wickednesse, said, Why tempt ye me, ye hypocrites? shew me the tribute money. And they took him a peny. And he said unto them, Whose is this image and superscription? They said unto him, Cesars. Then said he unto them, Give therefore unto Cesar the things which are Cesars, and unto God those things which are Gods. When they heard these words, they marvelled, and left him, and went their way.



## The Collect.

**L**ord, we beseech thee, assail thy people from their offences, that through thy bountifull goodnesse we may be delivered from the bands of all those finnes which by our frailty we have committed. Grant this, &c.

## The Epistle. Colos. 1.3.

**W**e give thanks to God the Father of our Lord Jesus Christ, alwayes for you in our prayers. For we have heard of your faith in Christ Jesus, and of the love which ye bear to all saints for the hopes sake which is laid up in store for you in heaven. Of which hope ye heard before by the true word of the Gospel, which is come unto you, even as it is into all the world, and is fruitfull as it is also among you, from the day in the which ye heard of it, and had experience in the grace of God, through the truth, as ye learned of Epaphras our dear fellow servant, which is for you a faithfull minister of Christ, which also declared unto us your love which ye have in the spirit. For this cause we also, even since the day we heard of it, have not ceased to pray for you, and to desire that ye might be fulfilled with the knowledge of his will, in all wisdom and spirituall understanding, that ye might walk worthy of the Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthened with all might through his glorious power, unto all patience and long suffering, with joyfulness, giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light.

## The Gospel. Matth. 9. 18.

**W**hile Jesus spake unto the people, behold there came a certain ruler, and worshipped him, saying, My daughter is even now deceased, but come and lay thine hand upon her, and she shall live. And Jesus arose, and followed him, and so did his disciples. And behold, a woman which was tormented with an issue of blood twelve yeers, came behind him, and touched the hem of his vesture. For she said within her self, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him

## The xxv. Sunday after Trinity.

about, and when he saw her, he said, Daughter be of good comfort, thy faith hath made thee safe. And the woman was made whole even the same time. And when Jesus came into the rulers house, and saw the minstrels and people making a noise, he said unto them, Get you hence, for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and said, Damosell, arise. And the damosell arose. And this noise was abroad in all that land.

### *The xxv. Sunday after Trinity.*

#### *The Collect.*

**S**tirre up, we beseech thee, O Lord, the wils of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

#### *The Epistle. Iere. 33. 5.*

**B**ehold, the time cometh, saith the Lord, that I will raise up the righteous Branch of David, which King shall bear rule, and he shall prosper with wisdom, and shall set up equity and righteousness again in earth. In his time shall Juda be saved, and Israel shall dwell without fear. And this is the name that they shall call him, even, The Lord our righteousness. And therefore behold, the time cometh, saith the Lord, that it shall be no more said, The Lord liveth, which brought the children of Israel out of the land of Egypt: but the Lord liveth which brought forth, and led the seed of the house of Israel out of the north land, and from all countreys where I have scattered them, and they shall dwell in their own land again.

#### *The Gospel. John 6. 5.*

**W**hen Jesus lift up his eyes & saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? This he said to prove him, for he himself knew what he would do. Philip answered him, Two hundred peniworth of bread are not sufficient for them, that every man may take a little. One of his disciples (Andrew Simon Peters brother) said unto him, There is a lad here, which hath five barley loaves and two fishes, but what are they among so many?

## On S. Andrews day.

And Jesus said, Make the people sit down. There was much grasse in the place. So the men sate down in number about five thousand. And Jesus took the bread, and when he had given thanks, he gave to his disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. When they had eaten enough, he saith unto his disciples, Gather up the broken meat which remaineth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat remained unto them that had eaten. Then those men (when they had seen the miracle that Jesus did) said, This is of a truth the same Prophet that should come into the world.

*If there be any more Sundayes before Advent Sunday to supply the same, shall be taken the Collect, the Epistle, and Gospel of some of the Sundayes that were omitted between the Epiphany and Septuagesima.*

### On Saint Andrews day. The Collect.

**A**lmighty God, which didst give such graces unto thy holy apostle S. Andrew, that he readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: grant unto us all, that we being called by thy holy word, may forthwith give over our selves obediently to fulfill thy holy commandments, through the same Jesus Christ our Lord.

### The Epistle. Rom. 10. 9.

**I**F thou acknowledge with thy mouth that Jesus is the Lord, and beleve in thy heart, that God raised him up from death, thou shalt be safe. For to beleve with the heart, justifieth, and to knowledge with the mouth maketh a man safe: For the Scripture saith, Whosoever beleeveth on him, shall not be confounded. There is no difference between the Jew and the Gentile: for one is Lord of all, which is rich unto all that call upon him. For whosoever doth call on the Name of the Lord, shall be safe. How then shall they call on him on whom they have not beleved? How shall they beleve on him, of whom they have not heard? How shall they hear without a preacher? And how shall they

## On S. Thomas day.

preach without they be sent? As it is written, How  
beautifull are the feet of them which bring tidings  
of peace, and bring tidings of good things? but  
they have not all obeyed to the Gospel. For Esay  
saith, Lord, who hath beleevd our sayings? So  
then faith cometh by hearing, and hearing cometh  
by the word of God. But I ask, Have they not heard?  
No doubt their sound went out into all lands, and  
their words into the ends of the world. But I de-  
mand whether Israel did know or no? First Moses  
saith, I will provoke you to envy by them that are  
no people, by a foolish nation I will anger you.  
Esay after that is bold, and saith, I am found of  
them that sought me not, I am manifest unto them  
that asked not after me. But against Israel he saith,  
All day long have I stretched forth my hands unto  
a people that beleeveeth not, but speaketh against  
me.

### *The Gospel. Matth. 4. 18.*

**A**S Jesus walked by the sea of Galilee, he saw  
two brethren, Simon which was called Peter,  
and Andrew his brother, casting a net into the sea,  
(for they were fishers) and he saith unto them, Fol-  
low me, and I will make you to become fishers of  
men. And they straightway left their nets, and fol-  
lowed him. And when he was gone forth from  
thence, he saw other two brethren, James the sonne  
of Zebedee, and John his brother, in the ship with  
Zebedee their father, mending their nets, and he  
called them: and they immediately left the ship and  
their father, and followed him.

### *¶ On Saint Thomas day.*

#### *The Collect.*

**A**lmighty and everliving God, which for the  
more confirmation of the faith, diddest suffer  
the holy apostle Thomas to be doubtfull in thy  
Sonnes resurrection: grant us so perfectly, and  
without all doubt to beleeve in thy Sonne Jesus  
Christ, that our faith in thy sight never be repro-  
ved. Hear us, O Lord, through the same Jesus  
Christ, to whom, &c.

#### *The Epistle. Ephes. 2. 19.*

**N**OW are ye not strangers, nor forreiners, but  
citizens with the saints, and of the household  
of God, and are built upon the foundation of the  
apostles

## The conyerhon of S. Paul .

Apostles and prophets, Jesus Christ himself being the head corner stone : in whom what building is ever is coupled together, it groweth unto an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the Holy Ghost.

*The Gospell. John 20.24.*

**T**homas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not beleve. And after eight dayes again his disciples were within, and Thomas was with them. Then came Jesus, when the doors were shut, and stood in the midst, and said, Peace be unto you. And after that, he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeving. Thomas answered, and said unto him, My Lord, and my God. Jesus said unto him, Thomas, because thou hast seen me, thou hast beleaved, blessed are they that have not seen, and yet have beleaved. And many other signes truly did Jesus in the presence of his disciples, which are not written in this book. These are written that ye might beleve that Jesus Christ is the Sonne of God, and that ( in beleeving ) ye might have life through his Name.

*g The Cexversion of S. Paul.  
The Collect.*

**G**od which hast taught all the world through the preaching of thy blessed apostle S. Paul, grant we beseech thee, that we which have his wonderfull conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

*The Epistle. Acts 9.1.*

**A**nd Saul yet breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to carry to Damascus to the synagogues, that if he found any of this way ( were they men or women ) he might bring them bound to Jerusalem. And

## The conversion of S. Paul.

And when he journied, it fortun'd that as he was come nigh to Damasco, suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice, saying unto him, Saul, Saul, Why persecutest thou me? And he said, What art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the prick. And he both trembling and astonied, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the citie, and it shalbe told thee what thou must do. The men which journied with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they led him by the hand, and brought him into Damasco. And he was three dayes without sight, and neither did eat nor drink. And there was a certain disciple at Damasco, named Ananias, and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord. And the Lord said unto him, Arise, and go into the street which is called Straight, and seek in the house of Judas, after one called Saul of Tharsus. For behold, he prayeth, and hath seen in a vision a man named Ananias coming in unto him, and putting his hands on him that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evill he hath done to thy saints at Jerusalem, and here he hath authority of the high priests, to binde all that call on thy Name. The Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my Name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my Names sake. And Ananias went his way, and entered into the house, and put his hands on him, and said, Brother Saul, the Lord that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight, and arose, and was baptized, and received meat, and was comforted. Then was Saul certain dayes with the disciples which were at Damasco. And straightway he preached Christ in the synagogues; how that he was the Sonne of God. But all that heard him,

were

## The purification of Mary.

were amazed; and said, Is not this he that spoiled them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the high priests? But Saul increased the more in strength, and confounded the Jews which dwelt at Damasco, affirming that this was very Christ.

*The Gospel. Matth. 19. 27.*

**P**eter answered and said unto Jesus, Behold, we have forsaken all and followed thee, what shall we have therefore? Jesus said unto them, Verily I say unto you, That when the Sonne of man shall sit on the seat of his Majesty, ye that have followed me in the regeneration, shall sit also upon twelve seats and judge the twelve tribes of Israel. And every one that forsaketh house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, shall receive an hundred fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first.

## *¶ The purification of S. Mary the Virgin.*

*The Collect.*

**A**lmighty and everliving God, we humbly beseech thy Majesty, that as thy onely begotten Sonne was this day presented in the temple, in substance of our flesh: so grant that we may be presented unto thee with pure and clear minds, by Jesus Christ our Lord.

*The Epistle.*

*¶ The same that is appointed for the Sunday.*

*The Gospel. Luke 2. 22.*

**W**hen the time of her purification (after the law of Moses) was come, they brought him to Jerusalem, to present him to the Lord (as it is written in the law of the Lord, Every man-childe that first openeth the matrix, shall be called holy to the Lord) and to offer (as it is said in the law of the Lord) a pair of turtle doves, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answer had he received of the holy Ghost, that he should not see death, except he first saw the

## On S. Matthias day.

the Lord Christ. And he came by inspiration into the temple.

### ¶ On Saint Matthias day.

#### *The Collect.*

**A**lmightie God, which in the place of the traitor Judas, diddest chuse thy faithfull servant Matthias to be of the number of the twelve apostles: grant that thy church, being alway preserved from false apostles, may be ordered and guided by faithfull and true pastours, through Jesus Christ our Lord.

#### *The Epistle. Acts 1. 15.*

**I**N those dayes Peter stood up in the midst of the disciples and said, ( The number of names that were together, were about an hundred and twenty ) Ye men and brethren, this scripture must needs have been fulfilled, which the holy Ghost through the mouth of David spake before of Judas, which was guide to them that took Jesus. For he was numbred with us, and had obtained fellowship in this ministration. And the same hath now possessed a plat of ground with the reward of iniquitie, and when he was hanged, burst asunder in the midst, and all his bowels gushed out. And it was known unto all the inhabiteurs of Jerusalem, in so much that the same field is called in their mother tongue *Acheldama*, that is to say, The bloody field: For it is written in the book of Psalms Let his habitation be void, and no man be dwelling therein, and his bishoprick let another take. Wherefore of these men which have companied with us (all the time that the Lord Jesus had his conversation among us, beginning at the baptisme of John, unto that same day that he was taken up from us) must one be ordained to be a witnesse with us of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) and Matthias. And when they prayed, they said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the room of this ministration and apostleship, from which Judas by transgression fell, that he might go into his own place. And they gave forth their lots, and the lot fell on Matthias, and he was equall with the eleven apostles.

*The*



## The Annunciation of Mary.

*The Gospel. Matth. 11. 25.*

**I**N that time Jesus answered, and said, I thank thee (O Father) Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast shewed them unto babes: Verily I say unto thee, Father, even so was it thy good pleasure. All things are given unto me of my Father: And no man knoweth the Sonne but the Father, neither knoweth the Father save the Sonne, and he to whom ever the Sonne will open him. Come unto me all ye that labour and are laden, and I will ease you. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall finde rest unto your souls: for my yoke is easie, and my burden is light.

*The Annunciation of the virgin Mary.*

*The Collect.*

**W**E beseech thee, Lord, powre thy grace into our hearts, that as we have known Christ thy Sonnes incarnation by the message of an angel, so by his crosse and passion, we may be brought unto the glory of his resurrection, through the same Christ our Lord.

*The Epistle. Esai. 7. 10.*

**G**OD spake once again to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height above. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken thou ye of the house of David: Is it not enough for you that ye be grievous unto men, but ye must grieve my God also? And therefore the Lord shall give you a token: Behold, a virgin shall conceive and bear a Sonne, and thou his mother shalt call his Name Emmmanuel. Butter and honey shall he eat, that he may know to refuse the evil, and chuse the good.

*The Gospel. Luke 1. 26.*

**A**ND in the sixth moneth the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of David, and the virgins name was Mary. And the angel went unto her, and said, Hail full of grace, the Lord is with thee; blessed art thou among women. When she saw him, she was abashed at his saying, and

## On Saint Marks day.

her minde what maner of salutation that should  
e. And the angel said unto her, Fear not, Mary,  
for thou hast found grace with God : Behold, thou  
shalt conceive in thy wombe, and bear a Sonne, and  
thalt call his Name Jesus. He shall be great, and  
shall be called the Sonne of the highest. And the  
Lord God shall give unto him the seat of his Fa-  
ther David, and he shall reign over the house of  
Jacob for ever, and of his kingdome there shall be  
no end. Then said Mary to the angel, How shall  
this be, seeing I know not a man ? And the angel  
answered, and said unto her, The holy Ghost shall  
come upon thee, and the power of the highest shall  
overshadow thee. Therefore also that holy thing  
which shall be born, shall be called the Sonne of  
God. And behold, thy cousin Elizabeth she hath al-  
so conceived a sonne in her old age, and this is the  
sixth moneth which was called barren : for with  
God nothing shall be impossible. And Marie  
said, Behold the hand-maid of the Lord, be it unto  
me according to thy word. And the angel departed  
from her.

## ¶ On Saint Marks day.

### *The Collect.*

**A**lmightie God, which hast instructed thy holy  
church with the heavenly doctrine of thy  
Evangelist Saint Mark, give us grace that we be  
not like children carried away with every blast  
of vain doctrine : but firmly to be established  
in the truth of thy holy Gospel, through Jesus  
Christ, &c.

### *The Epistle. Ephes. 4. 7.*

**U**Nto every one of us is given grace, according  
to the measure of the gift of Christ. Where-  
fore he saith, When he went up on high, he led ca-  
ptivitie captive, and gave gifts unto men. That he  
ascended, what meaneth it, but that he also descen-  
ded first into the lower parts of the earth ? He that  
descended, is even the same also that ascended up  
above all heavens, to fulfill all things. And the very  
same made some apostles, some prophets, some  
Evangelists, some shepherds and teachers, to the  
edifying of the saints, to the work and administra-  
tion, even to the edifying of the body of Christ, till  
we all come to the unity of the faith, and know-  
ledge of the Son of God, unto a perfect man, unto  
the

## On S. Philip and James day.

the measure of the full perfect age of Christ: we henceforth should be no more children, waing and carried about with every winde of doctrine, by the wiliness of men, through craftines whereby they lay in wait for us to deceive us. let us follow the truth in love: and in all things grow in him, which is the head, even Christ, in whom if all the body be coupled and knit together thorowout every joynt, wherewith one ministereth to another (according to the operation, as every part hath his measure) he increaseth the body in the edifying of it self through love.

### *The Gospel. John 15. 1.*

**I** Am the true Vine, and my Father is an husbandman. Every branch that beareth not fruit in me he will take away: and every branch that beareth fruit, will he purge, that it may bring forth much fruit. Now are ye clean through the word which I have spoken unto you. Bide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me. I am the Vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burn. If ye abide in me, and my words abide in you, ask what ye will, and it shall be done for you. Herein is my Father glorified, that ye bear much fruit, and become my disciples. As the Father hath loved me, even so also have I loved you: continue you in my love. If ye keep my commandments, ye shall abide in my love, even as I have kept my Fathers commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.

### *S. On Saint Philip and James day.*

#### *The Collect.*

**A**lmighty God, whom truly to know is eternal life: grant us perfectly to know thee Sonne Jesus Christ to be the Way, the Truth, and the Life, as thou hast taught S. Philip, and other the apostles, through Jesus Christ our Lord.

## On S. Philip and James day.

*The Epistle. James i. i.*

James the servant of God, and of the Lord Jesus Christ, sendeth greeting to the twelve tribes which are scattered abroad. My brethren, count it an exceeding joy, when ye fall into divers temptations: knowing this, that the trying of your faith gendreth patience: and let patience have her perfect work, that ye may be perfect, and sound, lacking nothing. If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and casteth no man in the teeth, and it shall be given him. But let him ask in faith, and waver not. For he that doubteth, is like a wave of the sea, which is tost of the winds, and carried with violence: neither let that man think that he shall receive any thing of the Lord. A wavering minded man is unstable in all his wayes. Let the brother which is of low degree, rejoyce when he is exalted. Again, let him that is rich, rejoyce when he is made low: for even as the flower of the grasse shall he passe away. For as the sunne riseth with heat, and the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth, even so shall the rich man perish in his wayes. Happy is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

*The Gospell. John 14. i.*

And Jesus said unto his disciples, Let not your hearts be troubled. Ye beleve in God, beleve also in me. In my Fathers house are many mansions. If it were not so, I would have told you, I go to prepare a place for you: And if I go to prepare a place for you, I will come again and receive you even unto my self, that where I am, there may ye be also. And whither I go, ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest, and how is it possible for us to know the way? Jesus saith unto him, I am the Way, and the Truth, and the Life. No man cometh to the Father, but by me. If ye had known me, ye had known my Father also: and now ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

Jesus

## On Saint Barnabas day.

Jesus saith unto him, Have I bin so long time with you, and yet hast thou not known me, Philip? that hath seen me, hath seen my Father, and thou sayest thou then, Shew us the Father? Beleevest thou that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself: but the Father that dwelleth in me, is that doth the works. Beleeve me that I am in the Father, and the Father in me: or else beleeve me for the works sake. Verily, verily I say unto you, that whosoever shall beleeve on me, the works that I do, the Father shall he do also: and greater works then these shall he do, because I go unto my Father. And whatsoever ye ask in my Name, that will I do, that the Father may be glorified by the Sonne. If ye shall ask any thing in my Name, I will do it.

### ¶ On Saint Barnabas day.

#### *The Collect.*

**L**ord Almighty, which hast endued thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through Jesus Christ our Lord.

#### *The Epistle. Acts 11. 22.*

**T**idings of these things came unto the ears of the congregation which was in Jerusalem. And they sent forth Barnabas that he should go unto Antioch: which when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleave unto the Lord. For he was a good man, and full of the holy Ghost, and of faith, & much people was added unto the Lord. Then departed Barnabas to Tarsus to seek Saul: and when he had found him, he brought him unto Antioch. And it chanced that a whole yeer they had their conversation with the congregation there, and they taught much people, insomuch that the disciples of Antioch were the first that were called Christians. In those daies came prophets from the city of Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit, that there should be great dearth thorowout all the world: which came to passe in the Emperour Claudius dayes. Then the

## On S. John Baptists day.

disciples, every man according to his ability, pur-  
posed to send succour unto the brethren which  
dwelt in Iury: which thing they also did, and sent  
to the elders by the hands of Barnabas and Saul.

### *The Gospel. John 15. 13.*

**T**his is my commandment, that ye love together  
as I have loved you. Greater love hath no  
man then this, that a man bestow his life for his  
friends: ye are my friends, if ye do whatsoever I  
command you. Henceforth call I not you servants,  
for the servant knoweth not what his lord doth.  
But you have I called friends, for all things that I  
have heard of my Father, I have opened unto you.  
Ye have not chosen me, but I have chosen you, and  
ordained you to go and bring forth fruit, and that  
your fruit should remain, that whatsoever ye ask  
of the Father in my Name he may give it you.

### *¶ On Saint John Baptists day.*

#### *The Collect.*

**A**lmighty God, by whose providence thy ser-  
vant John Baptist was wonderfully born, and  
sent to prepare the way of thy Son our Saviour by  
preaching of penance, make us so to follow his do-  
ctrine and holy life, that we may truly repent ac-  
cording to his preaching, and after his example  
constantly speak the truth, boldly rebuke vice, and  
patiently suffer for the truths sake, through Jesus  
Christ, &c.

### *The Epistle. Esd. 4. 10. 11.*

**B**e of good cheer my people. O ye prophets,  
comfort my people, saith your God, comfort  
Jerusalem at the heart, and tell her that her travell  
is at an end, that her offence is pardoned, that she  
hath received of the Lords hand sufficient corre-  
ction for all her sins. A voice cried in the wilder-  
nesse, Prepare the way of the Lord in the wilder-  
nesse, make straight the path of our God in the de-  
sert. Let all valleys be exalted, and every mount-  
ain and hill be laid low. What so is crooked,  
let it be made straight, and let the rough be made  
plain fields. For the glory of the Lord shall appear,  
and all flesh shall at once see it. For why? the mouth  
of the Lord hath spoken it. The same voice spake,  
Now cry. And the prophet answered, What shall  
I cry? That all flesh is grasse, and that all the  
goodnesse thereof is as the flower of the field.

The

## On S. John Baptists day.

The grasse is withered, the flower falleth away. Even so is the people as grasse, when the breath of the Lord bloweth upon them. Nevertheless whether the grasse wither, or that the flower fall away, yet the word of our God endureth for ever. Go up unto the high hill (O Sion) thou shalt bringest good tidings, lift up thy voice with power. O thou Preacher Jerusalem. Lift it up without fear, and say unto the cities of Juda, Behold your God, behold, the Lord God shall come with power and bear rule with his arm. Behold, he bringeth his treasure with him, and his works go before him. He shall feed his flock like an herd-man: He shall gather the lambes together with his arm, and carry them in his bosome, and shall kindly intreat the weak that bear young.

*The Gospel. Luke 1. 57.*

**E**Lizabeths time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard say how the Lord had shewed great mercie upon her, and rejoyced with her. And it fortuned that in the eighth day she came to circumcise the childe, and called his name Zachary, after the name of his father. And his mother answered, and said, Not so, but his name shall be called John. And they said unto her, There is none of thy kindred that is named with this name. And they made signes to his father, how he would have him called. And he asked for writing tables, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediately, and his tongue also, and he spake and praised God: and fear came on all them that dwelt nigh unto him. And all these sayings were notified abroad thorowout all the high countrey of Juda, and they that heard them, laid them up in their hearts, saying, What manner of childe shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, and prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation unto us in the house of his servant David, even as he promised by the mouth of his holy prophets, which were from the world began. That we should be saved from our enemies, and from the hand of all that hate

## On S. Peters day.

tem: That he would deal mercifully with our  
 fathers, and remember his holy Covenant: That he  
 would perform the oath which he swore to our fa-  
 ther Abraham for to give us: That we being deli-  
 vered out of the hands of our enemies, might serve  
 him without fear all the daies of our life, in such  
 holinesse and righteousnesse as are acceptable for  
 him. And thou childe shalt be called the Prophet  
 of the Highest: for thou shalt go before the face of  
 the Lord to prepare his waies. To give knowledge  
 of salvation unto his people, for the remission of  
 sins, through the tender mercie of our God, whereby  
 the day spring from on high hath visited us. To  
 give light to them that sit in darknesse, and in the  
 shadow of death, and to guide our feet into the way  
 of peace. And the childe grew, and waxed strong in  
 spirit, and was in wildernesse, till the day came  
 when he should shew himself unto the Israelites.

### *g On S. Peters day. The Collect.*

**A**lmighty God, which by thy Son Jesus Christ  
 hast given to thy Apostle S. Peter many ex-  
 cellent gifts, and commandest him earnestly to feed  
 thy flock: make (we beseech thee) all Bishops and  
 Pastors diligently to preach thy holy Word, and  
 the people obediently to follow the same, that they  
 may receive the crown of everlasting glorie, through  
 Jesus Christ our Lord.

### *The Epistle. Acts 12. 1.*

**A**T the same time Herod the King stretched  
 forth his hands, to vex certain of the congrega-  
 tion. And he killed James the brother of John  
 with the sword. And because he saw it pleased the  
 Jews, he proceeded further, and took Peter also.  
 Then were the daies of sweet bread. And when  
 he had caught him, he put him in prison also, and  
 delivered him to four quaternions of souldiers to  
 be kept, intending after Easter to bring him forth  
 to the people. And Peter was kept in prison, but  
 prayer was made without ceasing of the congrega-  
 tion unto God for him. And when Herod would  
 have brought him out unto the people, the same  
 night slept Peter between two souldiers, bound  
 with two chains, and the keepers before the  
 door kept the prison. And behold, the Angel of



## On S. James day.

the Lord was there present; and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chains fell from his hands. And the Angel said unto him, Gird thy self, and binde on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he came out, and followed him, and wist not that it was truth which was done by the Angel, but thought he had seen a vision. When they were past the first and second watch, they came unto the iron gate that leadeth unto the city, which opened to them by the own accord. And they went out, and passed thorow one street, and forthwith the Angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath delivered me out of the hands of Herod, and from all the waiting of the people of the Jews.

### *The Gospel. Matth. 16. 13.*

**W**hen Jesus came into the coasts of the city which is called Cesarea Philippi, he asked his Disciples, saying, Whom do men say that I the Son of man am? They said, Some say, that thou art John Baptist, some Elias, some Jeremias, or one of the Prophets. He saith unto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the living God. And Jesus answered and said unto him, Happy art thou Simon, the sonne of Jonas: for flesh and blood hath not opened that unto thee, but my Father which is in heaven. And I say unto thee, that thou art Peter, and upon this rock will I build my Congregation, and the gates of hell shall not prevail against it. And I will give unto thee the keyes of the kingdom of heaven: And whatsoever thou bindest in earth, shall be bound in heaven: and whatsoever thou loosest in earth, shall be loosed in heaven.

### *g On Saint James day.*

#### *The Collect.*

**G**RANT O mercifull God, that as thine holy Apostle James, leaving his father and all that he had, without delay was obedient unto the calling of thy Sonne Jesus Christ, and followed him: so we

## On S. James day.

Forſaking all worldly and carnall affections, may be evermore ready to follow thy Commandments, through Jeſus Chriſt our Lord.

*The Epistle. Acts 11. 27.*

**I**N thoſe dayes came Prophets from the city of Jeruſalem unto Antioch. And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world; which came to paſſe in the Emperour Claudius dayes. Then the diſciples, every man according to his ability, purpoſed to ſend ſuccour unto the brethren which dwelt in Jury: which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul. At the ſame time Herod the King ſtretched forth his hands to vex certain of the congregation. And he killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jews, he proceeded further, and took Peter alſo.

*The Gospel. Matth. 20. 20.*

**T**Hen came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certain thing of him. And he ſaid unto her, What wilt thou? She ſaid unto him, Grant that theſe my two ſonnes may ſit, the one on thy right hand, and the other on the left in thy kingdom. But Jeſus answered and ſaid, Ye wot not what ye ask. Are ye able to drink of the cup that I ſhall drink of? and to be baptized with the baptiſme that I am baptized with? They ſaid unto him, We are. He ſaid unto them, Ye ſhall drink indeed of my cup, and be baptized with the baptiſme that I am baptized with: but to ſit on my right hand, and on my left, is not mine to give, but it ſhall chance unto them that it is prepared for of my Father. And when the ten heard this, they diſdained at the two brethren. But Jeſus called them unto him, and ſaid, Ye know that the Princes of the nations have dominion over them, and they that are great men, exerciſe authority upon them. It ſhall not be ſo among you. But whoſoever will be great among you, let him be your miniſter, and whoſoever will be chief among you, let him be your ſervant: even as the Sonne of man came not to be miniſtered unto, but to miniſter, and to give his life a redemption for many.

*¶ On S. Bartholomewes day.*

*The Collect.*

**O** Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew truly to beleve and to preach thy word: Grant we beseech thee unto thy Church, both to love thee as he beleaved, and to preach that he taught, through Christ our Lord. Amen.

*The Epistle. Acts. 5. 12.*

**B**y the hands of the Apostles were many signes and wonders shewed among the people, and they were all together with one accord in Solomons porch. And of other durst no man royn himself to them: nevertheles, the people magnified them. The number of them that beleaved in the Lord, both of men and women, grow more and more, insomuch that they brought the sick into the streets, and lay them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folkes, and them that were vexed with unclean spirits and they were healed every one.

*The Gospel. Luke 22. 24*

**A**nd there was a strife among them, which of them should seem to be the greatest. And he said unto them, The Kings of the nations rellge over them, and they that have authoritie over them, are called gracious Lords: but ye shall not be. For he that is greatest among you, shall be as the younger, and he that is chief, shall be as he that doth minister. For whether is greater, he that sitteth at meat or he that serveth? Is not he that sitteth at meat? But I am among you as one that ministrerh. Ye are they which have bidden with me in my temptations. And I appoint unto you a kingdome, as my Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdome, and sit on seats judging the twelve Tribes of Israel.

*¶ On S. Matthews day.*

*The Collect.*

**A**lmighty God, which by thy blessed Sonne didst call Matthew from the receipt of custome to be an Apostle and Evangelist: Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow thy said Sonne Iesus Christ, who liveth and reigneth, &c.

## On S. Michael, and all Angels day.

*The Epistle. 2 Cor. 4. 1.*

Seeing that we have such an office, even as God hath had mercie on us, we go not out of kind, but have cast from us the cloaks of unhoneſtie, and walk not in craftineſſe, neither handle we the word of God deceitfully, but open the truth, and report our ſelves to everie mans conſcience in the ſight of God. If our Goſpel be yet hid, it is hid among them that are loſt, in whom the God of this world hath blinded the minds of them which beleeve not, leſt the light of the Goſpel of the glorie of Chriſt (which is the image of God) ſhould ſhine unto them. For we preach not our ſelves, but Chriſt Jeſus to be the Lord, and our ſelves your ſervants for Jeſus ſake. For it is God that commandeth the light to ſhine out of darkneſſe, which hath ſhined in our hearts, for to give the light of the knowledge of the glorie of God in the face of Jeſus Chriſt.

*The Goſpel. Matth. 9. 9.*

And as Jeſus paſſed forth from thence, he ſaw a man (named Matthew) ſitting at the receipt of cuſtome; and he ſaid unto him, Follow me. And he aroſe and followed him. And it came to paſſe as Jeſus ſate at meat in his houſe, behold, many Publicanes alſo and ſinners that came, ſate down with Jeſus and his Diſciples. And when the Pharifees law it, they ſaid unto his Diſciples, Why eateth your Maſter with Publicanes and ſinners? But when Jeſus heard that, he ſaid unto them, They that be ſtrong, need not the Phyſician, but they that are ſick. Go ye rather and learn what that meaneth, I will have mercie and not ſacrifice. For I am not come to call the righteous, but ſinners to repentance.

*g On S. Michael, and all Angels.*

*The Collekt.*

Everlaſting God, which haſt ordained and conſtituted the ſervices of all Angels and men in a wonderfull order: mercifully grant that they which alway do thee ſervice in heaven, may by thy appointment ſuccour and defend us in earth, through Jeſus Chriſt our Lord.

*The Epistle. Apoc. 12. 7.*

There was a great battell in heaven: Michael and his Angels fought with the dragon, and the

## On S. Michael and all Angels day.

the dragon fought with his angels, and prevailed not, neither was their place found any more in heaven. And the great dragon that old serpent called the devill and Satanas, was cast out, which deceiveth all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loud voice, saying, In heaven is now made salvation and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimonie, and they loved not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Wo unto the inhabitants of the earth, and of the sea, for the devill is come down unto you, which hath great wrath, because he knoweth that he hath but a short time.

*The Gospel. Maith. 18. 1.*

**A**T the same time came the disciples unto Jesus saying, Who is the greatest in the kingdom of heaven? Jesus called a childe unto him, and set him in the midst of them, and said, Verely I say unto you, Except ye turn and become as children, ye shall not enter into the kingdom of heaven. Whosoever therefore humbleth himself as this childe, the same is the greatest in the kingdom of heaven. And whosoever receiveth such a childe in my Name, receiveth me. But whoso doth offend one of these little ones which beleve in me, it were better for him that a milstone were hanged about his neck, and that he were drowned in the depth of the sea. Wo unto the world because of offences. Necessary it is that offences come, but wo unto the man by whom the offence cometh. Wherefore if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than thou shouldst (having two hands or two feet) be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: It is better for thee to enter into life with one eye, rather than (having two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones: for I

On S. Luke the Evangelists day.

say unto you, that in heaven their Angels do  
alwayes behold the face of my Father which is  
in heaven.

On S. Luke the Evangelists day.

*The Collect.*

**A**lmightie God, which calledst Luke the Phisick-  
an, whose praise is in the Gospel, to be a Phy-  
sician of the soul: it may please thee by the whol-  
some medicines of his doctrine to heal all the dis-  
eases of our souls, through thy Sonne Jesus, &c.

*The Epistle. 2 Tim. 4. 5.*

**W**atch thou in all things, suffer afflictions, do  
the work thorowly of an Evangelist, fulfill  
thine office unto the uttermost. Be sober: for I am  
now readie to be offered, and the time of my  
departing is at hand. I have fought a good fight, I  
have fulfilled my course, I have kept the faith.  
From henceforth there is laid up for me a crown of  
righteousnesse, which the Lord that is a righteous  
Judge shall give to me at that day: not to me only,  
but to all them that love his coming. Do thy dili-  
gence that thou mayest come shortly unto me. For  
Demas hath forsaken me, and loveth this present  
world, and is departed unto Thessalonica. Crescens  
is gone to Galatia, Titus to Dalmatia, only Lucas  
is with me. Take Mark and bring him with thee:  
for he is profitable unto me for the ministrations.  
And Tychicus have I sent unto Ephesus. The cloak  
that I left at Troada with Carpus, when thou com-  
est, bring with thee, and the books, but especially  
the parchment. Alexander the coppersmith did me  
much evill, the Lord reward him according to his  
deeds: of whom be thou ware also, for he hath  
greatly withstood our words.

*The Gospel. Luke 10. 1.*

**T**he Lord appointed other seventie (and two) al-  
so, and sent them two and two before him into  
every citie and place whither he himself would  
come. Therefore he said unto them, The harvest is  
great, but the labourers are few: pray ye therefore  
the Lord of the harvest to send forth labourers into  
his harvest. Go your waies, behold, I send you  
forth as lambs among wolves. Bear no wallet,  
neither scrip, nor shoes, and salute no man by the  
way. Into whatsoever house ye enter, first say,  
Peace be to this house, And if the Son of peace be  
there,

## Simon and Jude Apostles.

there, your peace shall rest upon it & if not, shall return to you again. And in the same hour carrie still, eating and drinking such as they give: for the labourer is worthe of his reward.

### *g Simon and Jude Apostles.*

#### *The Collect.*

**A**lmightie God, which hast builded thy congregation upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: grant us so to be joyned together in unitie of Spirit by their doctrine, that we may be made an holy Temple acceptable unto thee through Jesus Christ our Lord.

#### *The Epistle. Jude 1.*

**J**ude the servant of Jesus Christ, the brother of James, to them which are called and sanctified by God the Father, and preserved in Jesus Christ: mercy unto you and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of the common salvation, it was needfull for me to write unto you, to exhort you that ye should continually labour in the faith, which was once given unto the Saints. For there are certain ungodly men craftily crept in, of which it was written aforetime unto such judgement: They turn the grace of our God into wantonnesse, and deny God (which is the only Lord) and our Lord Jesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that he had delivered the people out of Egypt) destroyed them which after beleevied not. The angels also which kept not their first state, but left their own habitation, he hath reserved in everlastig chains under darknesse, unto the judgement of the great day. Even as Sodom and Gomorrah, and the cities about them, which in like manner defiled themselves with fornication, and followed strange flesh, are set forth for an example, and suffer the pain of eternall fire. Likewise these being deceived by dreams, defile the flesh, despise Rulers, and speak evill of them that are in authoritie.

#### *The Gospel. Joh. 15. 17.*

**T**his command I you, that ye love together. If the world hate you, ye know it hated me be-fore

## All Saints day.

For it hated you. If ye were of the world, the world would love his own: Howbeit because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater then the lord. If they have persecuted me, they will also persecute you: If they have kept my saying, they will keep yours also. But all these things will they do unto you for my Names sake, because they have not known him that sent me. If I had not come and spoken unto them, they should have had no sinne: but now have they nothing to cloake their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the works which none other man did, they should have had no sin: but now have they both seen, and hated, not only me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated me without a cause. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me. And ye shall bear witnesse also, because ye have been with me from the beginning.

### *All Saints day. The Collect.*

**A** Almighty God, which hast knit together thy Elect in one communion and fellowship, in the mysticall bodie of thy Sonne Christ our Lord: grant us grace so to follow thy holy Saints in all vertuous and godly living, that we may come to those unspeakable joyes which thou hast prepared for them that unfainedly love thee, through Jesus Christ, &c.

### *The Epistle. Apoc. 7. 2.*

**B**ehold, I John saw another Angel ascend from between the rising of the Sonne, which had the seal of the living God, and he cried with a loud voice to the four angels (to whom power was given to hurt the earth and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed an hundred and fourtie and four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand



## All Saints day.

thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasse were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand. After this I beheld, and lo, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the Seat, and before the Lamb, clothed with long white garments, and held palms in their hands, and cried with a loud voice saying, Salvation be ascribed to him that sitteth upon the Seat of our God, and unto the Lamb. And all the Angels stood in the compass of the Seat, and of the Elders, and the four beasts, and fell before the Seat on their faces, and worshipped God, saying, Amen: blessing, and glorie, and wisdom, and thanks, and honour, and power, and might unto our God for evermore. Amen.

### *The Gospel. Matth. 5. 1.*

**J**esus seeing the people, went up into a mountain: and when he was set, his disciples came to him. And after that he had opened his mouth, he taught them, saying, Blessed are the poor in spirit, for theirs is the kingdome of heaven. Blessed are they that mourn, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they which hunger & thirst after righteousness, for they shall be satisfied. Blessed are the mercifull, for they shall obtain mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evill saying against you for my sake, rejoyce and be glad, for great is your reward in heaven, for so persecuted they the Prophets which were before you.



## THE ORDER FOR THE Administration of the Lords Sup- per, or holy Communion.

SO many as intend to be partakers of the holy com-  
munion, shall signifie their names to the curate  
over night, or else in the morning afore the begin-  
ning of morning prayer, or immediately after.

And if any of those be an open and notorious evil  
liver, so that the congregation by him is offended,  
or have done any wrong to his neighbours by word  
or deed: the curate having knowledge thereof shall  
call him, and advertise him in any wise not to pre-  
sume to come to the Lords table, untill he have  
openly declared himself to have truly repented and  
amended his former naughty life, that the congre-  
gation may thereby be satisfied, which afore were  
offended, and that he have recompensed the parties  
whom he hath done wrong unto, or at the least de-  
clare himself to be in full purpose so to do, as soon as  
he conveniently may.

The same order shall the curate use with those  
betwixt whom he perceiveth malice and hatred to  
reign, not suffering them to be partakers of the  
Lords table, untill he know them to be reconciled:  
and if one of the parties so at variance, be con-  
tent to forgive from the bottom of his heart, all  
that the other hath trespassed against him, and to  
make amends for that he himself hath offended,  
and the other party will not be perswaded to a godly  
unity, but remain still in his forwardnesse and ma-  
lice; the minister in that case ought to admit the  
penitent person to the holy communion, and not him  
that is obstinate.

The table at the communion time, having a fair  
white linen cloth upon it, shall stand in the body of  
the church, or in the chancell, where morning and  
evening prayer be appointed to be said. And the  
priest standing at the north side of the table, shall  
say the Lords prayer, with this collect following.

THE

# THE COMMUNION.

**O**ur Father which art in heaven,  
 lowed be thy Name. Thy kingdome  
 come. Thy will be done in earth  
 as it is in heaven. Give us this day  
 our daily bread. And forgive us our  
 trespasses, as we forgive them that trespass against us.  
 And lead us not into temptation: but deliver  
 us from evill. Amen.

**A**lmightie God, unto whom all hearts be open,  
 all desires known, and from whom no secret  
 is hid, cleanse the thoughts of our hearts by  
 thy inspiration of thy holy Spirit, that we may perfectly  
 love thee, and worthily magnifie thy holy Name  
 through Christ our Lord. Amen.

*Then shall the Priest rehearse distinctly all  
 ten Commandments, and the people kneeling  
 after every Commandment, ask God mercy  
 for their transgression of the same, after this sort  
 Minister.*

**G**od spake these words and said, I am  
 the Lord thy God, Thou shalt have none other  
 Gods but me.

*People.* Lord have mercy upon us, and incline  
 our hearts to keep this Law.

*Minister.* Thou shalt not make to thy self a  
 graven image, nor the likenesse of any thing that  
 is in heaven above, or in the earth beneath, or  
 in the water under the earth: thou shalt not bow down  
 to them, nor worship them: for I the Lord thy  
 God, am a jealous God, and visit the sinnes of the  
 fathers upon the children, unto the third and fourth  
 generation of them that hate me, and shew mercy  
 unto thousands in them that love me, and keep my  
 commandments.

*People.* Lord have mercy upon us, &c.

*Minister.* Thou shalt not take the Name of the  
 Lord thy God in vain: for the Lord will not hold  
 him guiltlesse that taketh his Name in vain.

*People.* Lord have mercy upon us, &c.

*Minister.* Remember that thou keep holy the  
 Sabbath day. Six daies shalt thou labour, and do  
 all that thou hast to do: but the seventh day  
 is the Sabbath of the Lord thy God: in it thou shalt  
 do no manner of work, thou, and thy sonnes, and  
 thy daughter, thy man-servant, and thy maid-  
 servant, thy cattell, and the stranger that is within  
 thy gates: For in six daies the Lord made hea-  
 ven, and earth, and the sea, and all things that  
 therein are, and rested the seventh day: wherefore  
 the Lord blessed the seventh day, and hallowed it.

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ven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the seventh day, and hallowed it.

*People.* Lord have mercy upon us, &c.

*Minister.* Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giveth thee.

*People.* Lord have mercy upon us, &c.

*Minister.* Thou shalt do no murder.

*People.* Lord have mercie upon us, &c.

*Minister.* Thou shalt not commit adulterie.

*People.* Lord have mercy upon us, &c.

*Minister.* Thou shalt not steal.

*People.* Lord have mercy upon us, &c.

*Minister.* Thou shalt not bear false witness against thy neighbour.

*People.* Lord have mercy upon us, &c.

*Minister.* Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

*People.* Lord have mercy upon us, and write all these thy Lawes in our hearts, we beseech thee.

*¶ Then shall follow the Collect of the day, with one of these two Collects following for the King, the Minister standing up, and saying,*

*¶ Let us pray.*

**A**lmighty God, whose kingdome is everlasting, and power infinite, have mercie upon the whole congregation, and so rule the heart of thy chosen servant *Charles* our King and governour, that he (knowing whose Minister he is) may above all things seek thy honour and glorie, and that we his subjects (duly considering whose authoritie he hath) may faithfully serve, honour, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Jesus Christ our Lord, who with thee and the holy Ghost, liveth and reigneth ever one God, world without end. Amen.

**A**lmighty and everlasting God, we be taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee, so to dispose and govern the heart of *Charles* thy servant, our king & governor, that in all his thoughts, words, and works, he may ever seek thy honour and glorie, and studie

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to preserve thy people committed to his charge, in wealth, peace, and godlinesse. Grant this O mercifull Father, for thy dear Sonnes sake Jesus Christ our Lord. Amen.

*I Immediately after the Collects, the Minister shall read the Epistle, beginning thus.*

The Epistle written in the Chapter of

*I And the Epistle ended, he shall say the Gospel, beginning thus.*

The Gospel written in the Chapter of

*I And the Epistle and Gospel being ended, shall be said the Creed.*

**I** Beleeve in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible: and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from heaven, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried, and the third day he rose again according to the Scriptures and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glorie to judge both the quick and the dead, whose kingdom shall have no end. And I beleeve in the holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleeve one Catholike and Apostolike Church: I acknowledge one Baptisme for the remission of sins: and I look for the resurrection of the dead, and the life of the world to come. Amen.

*I After the Creed, if there be no Sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.*

*I After such Sermon, Homily, or exhortation, the Curate shall declare unto the people, whether there be any holy dayes or Fasting dayes the week following, and earnestly exhort them to remember the poor, saying one or more of these Sentences following, as he shinketh most convenient by his discretion.*

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Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven. *Matth. 5.*

Lay not up for your selves treasure upon the earth, where the rust and moth doth corrupt, and where theeves break thorow and steal: but lay up for your selves treasures in heaven, where neither rust nor moth doth corrupt, and where theeves do not break thorow and steal. *Matth. 6.*

Whatsoever ye would that men should do unto you, even so do unto them: for this is the Law and the Prophets. *Matth. 7.*

Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven. *Mat. 7.*

Zache stood forth, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have done any wrong to any man, I restore four-fold. *Luk. 19.*

Who goeth a warfare at any time of his own cost? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? *1 Cor. 9.*

If we have sown unto you spirituall things, is it a great matter if we shall reap your worldly things? *1. Cor. 9.*

Do ye not know, that they which minister about holy things, live of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Even so hath the Lord also ordained, that they which preach the Gospel, should live of the Gospel. *1. Cor. 9.*

He that soweth little, shall reap little: and he that soweth plenteously, shall reap plenteously. Let everie man do according as he is disposed in his heart, not grudging or of necessitie, for God loveth a cheerefull giver. *2. Cor. 9.*

Let him that is taught in the Word, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reap. *Gal. 6.*

While we have time, let us do good unto all men, and specially unto them which are of the household of faith. *Gal. 6.*

Godliness is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. *1. Tim. 6.*

Charge

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Charge them which are rich in this world, that they be readie to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternall life. *1 Tim. 6.*

God is not unrighteous, that he will forget your works and labour that proceedeth of love, which love ye have shewed for his Names sake, which have ministered unto the Saints, and yet to minister. *Heb. 6.*

To do good, and to distribute forget not, for with such sacrifices God is pleased. *Heb. 13.*

Whoso hath this worlds good, and seeth his brother have need, and shutteth up his compassion from him, how dwelleth the love of God in him. *1 John 3.*

Give alms of thy goods, and turn never thy face from any poor man, and then the face of the Lord shall not be turned away from thee. *Tob. 4.*

Be mercifull after thy power: if thou hast much, give plenteously. If thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thy self a good reward in the day of necessitie. *Tob. 4.*

He that hath pitie upon the poor, lendeth unto the Lord: and look what he layeth out, it shall be payed him again. *Prov. 19.*

Blessed be the man that provideth for the sick and needie: the Lord shall deliver him in the time of trouble. *Psal. 41.*

*¶ Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poor mans box, and upon the offering dayes appointed, every man and woman shall pay to the Curate, the due and accustomed offerings. After which done the Minister shall say,*

*¶ Let us pray for the whole estate of Christs Church militant here in earth.*

*¶ If there be no alms given to the poor then shall the words (of accepting our alms) be left out unsaid.*

**A**lmightie and everliving God, which by thy holy Apostle hast taught us to make prayers and supplications, and to give thanks for all men: we humbly beseech thee most mercifully (to accept our alms, and) to receive these our prayers which

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we offer unto thy diuine Majestie, beseeching thee to inspire continually the universall Church with the Spirit of truth, unitie, and concord: and grant that all they that do confesse thy holy Name, may agree in the truth of thy holy word, and live in unitie and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and governours, and specially thy servant *Charles* our King, that under him we may be godly and quietly governed: and grant unto his whole Councell, and to all that be put in authoritie under him, that they may truly and indifferently minister justice, to the punishment of wickednesse and vice, and to the maintenance of Gods true religion and vertue. Give grace (O heavenly Father) to all Bishops, Pastors and Curates, that they may both by their life and doctrine set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments: and to all thy people give thy heavenly grace, and specially to this congregation here present, that with meek heart and due reverence, they may hear and receive thy holy word, truly serving thee in holinesse and righteousnesse all the daies of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitorie life be in trouble, sorrow, need, sicknesse, or any other adversitie: Grant this O Father, for Jesus Christs sake, our only Mediatour and Advocate. Amen.

*¶ Then shall follow this Exhortation at certain times when the Curate shall see the people negligent to come to the holy Communion.*

**W**E be come together at this time (dearly beloved brethren) to feed at the Lords Supper, unto the which in Gods behalf I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so lovingly called and bidden of God himself. Ye know how grievous and unkind a thing it is, when a man hath prepared a rich feast, decked his table with all kind of proviſion, so that there lacketh nothing but the guests to sit down, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case would not be moved? who would



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would not think a great injurie and wrong  
unto him? Wherefore, most dearly beloved  
Christ, take ye good heed, lest ye withdraw  
your selves from this holy Supper, provoke  
indignation against you. It is an easie matter for  
man to say, I will not communicate, because I  
otherwise letted with worldly businesse. But  
excuses be not so easily accepted and allowed  
fore God. If any man say, I am a grievous sinner  
and therefore am afraid to come: Wherefore  
do you not repent and amend? When God calleth  
you, be you not ashamed to say, you will  
come? When you should return to God, will  
you excuse your selves, and say, that you be  
readie? Consider earnestly with your selves,  
little such fained excuses shall avail before God.  
They that refused the feast in the Gospel, because  
they had bought a farm, or would try their yoke  
of oxen, or because they were married, were  
so excused, but counted unworthie of the heavenly  
Feast, I for my part am here present, and  
according to mine office, I bid you in the Name  
God, I call you in Christs behalf, I exhort you  
as you love your own salvation, that ye will be  
partakers of this holy Communion. And as the  
Son of God did vouchsafe to yeeld up his soul  
death upon the crosse for your health: even so  
is your dutie to receive the Communion together  
the remembrance of his death, as he himself com-  
manded. Now if you will in no wise thus do, con-  
sider with your selves how great injury you do  
God, and how sore punishment hangeth over your  
heads for the same. And whereas you offend God  
fore in refusing this holy banquet, I admonish, ex-  
hort, & beseech you, that unto this unkindnes ye will  
not adde any more, which thing ye shall do, if ye  
stand by as gazers & lookers on them that do commu-  
nicate & be not partakers of the same your selves. For  
what thing can this be accounted else, then a further  
contempt, and unkindnesse unto God? Truly it is  
great unthankfulnesse to say nay, when ye be called  
but the fault is much greater, when men stand by  
and yet will neither eat nor drink this holy Com-  
munion with other, I pray you, what can this be  
but even to have the mysteries of Christ in derision  
on? It is said unto all, Take ye and eat, Take  
drink ye all of this. Do this in remembrance of me

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With what face then, or with what countenance shall ye hear these words? what will this be else, but a neglecting, a despising and mocking of the Testament of Christ? wherefore rather then ye should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beseech you ponder with your selves from whom ye depart: Ye depart from the Lords Table, ye depart from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by Gods grace return to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receive the holy Communion.

*¶ And sometimes shall this be said also at the discretion of the Curate.*

**D**earely beloved, for as much as our duty is to render to Almighty God our heavenly Father most hearty thanks, for that he hath given his Sonne our Saviour Jesus Christ, not only to die for us, but also to be our spirituall food and sustenance, as it is declared unto us, as well by Gods word, as by the holy Sacrament of his blessed bodie and blood, the which being so comfortable a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duty is to exhort you to consider the dignitie of the holy mysterie, and the great perill of the unworthy receiving thereof, and so to search and examine your own consciences, as you should come holy and clean to a most godly and heavenly Feast, so that in no wise you come, but in the marriage garment required of God in holy Scripture, and so come and be received as worthy partakers of such an heavenly Table. The way and means thereto is, First to examine your lives and conversation, by the rule of Gods commandments, and wherein soever ye shall perceive your selves to have offended, either by will, word, or deed, there bewail your own sinfull lives, and confesse your selves to Almighty God, with full purpose of amendment of life. And if you shall perceive your offences to be such as be not only against God, but also against your neighbours, then ye shall reconcile your selves unto them, readie to make restitution and satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you

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to any other, and likewise being readie to forgive other that have offended you, as you would receive forgiveness of your offences at Gods hand. Otherwise the receiving of the holy Communion doth nothing else but increase your damnation, because it is requisite that no man should come to the holy Communion but with a full trust in Gods mercie, and with a quiet conscience, therefore if there be any of you, which by the means aforesaid cannot quiet his own conscience, but requireth further comfort or counsell: then let him come to some or some other discreet and learned minister of Gods word, and open his grief, that he may receive such ghostly counsell, advice and comfort, as his conscience may be relieved, and that by the ministerie of Gods word he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and avoiding of all scruple and doubtfulness.

*¶ Then shall the Priest say this exhortation.*

**D**EARLY beloved in the Lord, ye that minde to come to the holy Communion of the bodie and blood of our Saviour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup. For as the benefit is great if with a true penitent heart, and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us:) so is the danger great, if we receive the same unworthily: for then we be guiltie of the bodie and blood of Christ our Saviour: we eat and drink our own damnation, not considering the Lords bodie: we kindle Gods wrath against us: we provoke him to plague us with divers diseases, and sundrie kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slanderer of his Word, an adulterer, or be in malice or envie, or in any other grievous crime, bewail your finnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the devill enter into you, as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of bodie and soul. Judge therefore your selves (brethren) that

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Ye be not judged of the Lord. Repent you truly for your finnes past, have a lively and stedfast faith in Christ our Saviour. Amend your lives, and be in perfect charity with all men, so shall you be meet partakers of those holy mysteries. And above all things ye must give most humble and hearty thanks to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Saviour Christ, both God and man, who did humble himself, even to the death upon the Crosse for us miserable sinners, which lay in darknesse and shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master, and onely Saviour Jesus Christ, thus dying for us, and the innumerable benefits, which by his precious blood-shedding he hath obtained to us: he hath instituted and ordained holy mysteries, as pledges of his love, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father, and the holy Ghost, let us give (as we are most bounden) continuall thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holinesse and righteousness all the dayes of our life. Amen.

*¶ Then shall the Priest say to them that come to receive the holy Communion.*

**Y**ou that do truly and earnestly repent you of your sins, and be in love and charitie with your neighbours, and intend to lead a new life, following the Commandments of God, and walking from henceforth in his holy wayes: draw neer, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekly kneeling upon your knees.

*¶ Then shall this generall confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himself, all kneeling humbly upon their knees.*

**A**lmighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men, we know-  
ledge

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ledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word, and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against us: we do earnestly repent and be heartily sorry for these our misdoings, remembrance of them is grievous unto us, the burden of them is intolerable. Have mercy upon us, have mercy upon us, most mercifull Father, thy Son our Lord Jesus Christs sake, forgive us that is past, and grant that we may ever hereafter serve and please thee, in newnesse of life, to thy honour and glory of thy Name, through Jesus Christ our Lord. Amen.

*¶ Then shall the Priest, or the Bishop (being sent) stand up, and turning himselfe to the people, say thus,*

**A**lmighty God, our heavenly Father, who of thy great mercy hath promised forgiveness of all to all them which with hearty repentance, and true faith turn unto him: have mercy upon you, pardon and deliver you from all your finnes, confirm and strengthen you in all goodnes, & bring you to everlasting life, through Jesus Christ our Lord. Amen.

*¶ Then shall the Priest also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him. Come unto me all ye that travail, and be heavy laden, and I will refresh you. So God loved the world, that he gave his onely begotten Sonne, to the end that all which beleieve in him should not perish, but have everlasting life.

Hear also what S. Paul saith, This is a true saying, and worthy of all men to be received, that Christ came into the world to save sinners.

Hear also what S. John saith, If any man sin, he hath an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our finnes.

*¶ After which the Priest shall proceed, saying,*  
Lift up your hearts.

*Ans.* We lift them up unto the Lord.

*Priest.* Let us give thanks unto our Lord God.

*Ans.* It is meet and right so to do.

*Priest.* It is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks unto thee, O Lord holy Father, almighty everlasting God.

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Here shall follow the proper Preface, according to the time, if there be any specially appointed: or else immediately shall follow.

Therefore with Angels and Archangels, &c.

### ¶ Proper Prefaces.

¶ Upon Christmas day, and seven dayes after.

**B**Ecause thou diddest give Jesus Christ thine only Son to be born as this day for us, who by the operation of the holy Ghost, was made very man, of the substance of the Virgin Mary his mother, and that without spot of sinne, to make us clean from all sinne. Therefore with Angels, &c.

¶ Upon Easter day, and seven dayes after.

**B**ut chiefly are we bound to praise thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschall Lamb, which was offered for us, and hath taken away the sin of the world, who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with Angels, &c.

¶ Upon Ascension day, and seven dayes after.

**T**Hrough thy most dearly beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us, that where he is, thither might we also ascend, and reign with him in glory. Therefore with Angels, &c.

¶ Upon Whitsunday, and six dayes after.

**T**Hrough Jesus Christ our Lord, according to whose most true promise the holy Ghost came down this day from heaven with a sudden great sound, as it had been a mighty winde, in the likenesse of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldnesse, with fervent zeal, constantly to preach the Gospel unto all nations, whereby we are brought out of darknesse and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with Angels, &c.

¶ Upon the feast of Trinity onely.

**I**T is very meet, right, and our bounden duty, that we should at all times, and in all places give thanks

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Thanks to thee, O Lord, Almightye and ever-  
living God, which art one God, one Lord, not  
only person, but three persons in one substance.  
For that which we beleve of the glory of  
Father, the same we beleve of the Sonne, and  
of the holy Ghost without any difference, or  
equalitie. Therefore with Angels, &c.

*¶ After which Prefaces shall follow immediately*

**T**herefore with Angels and Archangels,  
with all the company of heaven, we laud  
magnifie thy glorious Name, evermore praise  
thee, and saying, Holy, holy, holy Lord God of  
hosts, heaven and earth are full of thy glory. Glori-  
be to thee, O Lord most high.

*¶ Then shall the Priest kneeling down at the  
board, say in the name of all them that shall  
receive the Communion, this prayer following*

**W**E do not presume to come to this thy Table  
(O mercifull Lord) trusting in our own  
righteousnesse, but in thy manifold and great mer-  
cies. We be not worthy so much as to gather  
the crumbs under thy Table: but thou art the  
same Lord, whose property is alwayes to have mer-  
cy: Grant us therefore, gracious Lord, so to eat  
the flesh of thy dear Sonne Jesus Christ, and to  
drink his blood, that our sinful bodies may be made  
clean by his body, and our souls washed through  
his most precious blood, and that we may evermore  
dwell in him, and he in us. Amen.

*¶ Then the Priest standing up, shall say as  
followeth.*

**A**lmighty God our heavenly Father, which of  
thy tender mercy didst give thine only Sonne  
Jesus Christ, to suffer death upon the crosse for our  
redemption, who made there (by his one oblation  
of himself once offered) a full, perfect, and suf-  
ficient sacrifice, oblation, and satisfaction for the  
sins of the whole world, and did institute, and  
in his holy Gospel command us to continue in  
perpetuall memory of that his precious death, un-  
till his coming again; hear us, O mercifull  
Father we beseech thee, and grant that we recei-  
ving these thy creatures of bread and wine, accord-  
ing to thy Sonne our Saviour Jesus Christs holy in-  
stitution, in remembrance of his death and passion

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may be partakers of his most blessed bodie and blood, who in the same night that he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat, this is my body which is given for you: do this in remembrance of me. Likewise after supper he took the cup, and when he had given thanks, he gave it to them, saying, Drink ye all of this, for this is my blood of the New Testament, which is shed for you, and for many, for the remission of finnes: do this as oft as ye shall drink it, in remembrance of me.

*¶ Then shall the minister first receive the communion in both kinds himself, and next deliver it to other ministers (if any be there present) that they may help the chief minister, and after to the people in their hands, kneeling. And when he delivereth the bread, he shall say,*

The body of our Lord Jesus Christ, which was given for thee, preserve thy bodie and soul into everlasting life: and take and eat this in remembrance that Christ died for thee, and feed on him in thine heart by faith with thanksgiving.

*¶ And the minister that delivereth the cup, shall say* The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul into everlasting life: and drink this in remembrance that Christs blood was shed for thee, and be thankfull.

*¶ Then shall the priest say the Lords prayer, the people repeating after him every petition. After shall be said as followeth.*

**O** Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Sonne Jesus Christ, and through faith in his blood, we, and all thy whole church, may obtain remission of our finnes, and all other benefits of his passion. And here we offer and present unto thee, O Lord, our selves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, humbly beseeching thee, that all we which be partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold finnes, to offer unto thee any sacrifice: yet we beseech thee to  
X accept



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Accept this our bounden duty and service, weighing our merits, but pardoning our offences through Jesus Christ our Lord, by whom, and through whom in the unity of the holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

*Or this.*

**A** Almighty and everliving God, we most heartily thank thee, for that thou dost vouchsafe to feed us, which have duly received those holy mysteries, with the spirituall food of the most precious body and blood of thy Sonne our Saviour Jesus Christ, and dost assure us thereby of thy favour and goodnesse towards us, and that we be thy members incorporate in thy mysticall bodie, which is the blessed company of all faithfull people, and be also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Sonne: We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord, to whom with thee, and the holy Ghost, be all honour and glory, world without end. Amen.

*¶ Then shall be said, or sung.*

**G**lory be to God on high, and in earth peace, and good will towards men. We praise thee, we bless thee, we worship thee, we glorifie thee, we give thanks to thee for thy great glorie, O Lord God heavenly King, God the Father Almighty: O Lord, the only begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, have mercy upon us. Thou that takest away the sinnes of the world, receive our prayers. Thou that sittest at the right hand of God the Father, have mercy upon us. For thou onely art holy, thou onely art the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

*¶ Then the priest, or bishop, if he be present, shall let them depart with this blessing.*

**T**he peace of God which passeth all understanding, keep your hearts and mindes, in the knowledge of the Father, the Sonne, and the holy Ghost, Amen.

## The Communion.

knowledge and love of God, and of his Sonne Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remain with you alwayes. Amen.

*g Collects to be said after the offertory when there is no Communion, every such day one. And the same may be said also as often as occasion shall serve, after the Collects either of Morning and Evening prayer, Communion, or Letany, by the discretion of the Minister.*

**A**ssist us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants towards the attainment of everlasting salvation: that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and ready help, through Christ our Lord. Amen.

**O** Almighty Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctifie, and govern both our hearts and bodies in the waies of thy laws, and in the works of thy commandments, that through thy most mightie protection, both here and ever, we may be preserved in bodie and soul, through our Lord and Saviour Jesus Christ. Amen.

**G**rant we beseech thee, Almighty God, that the words which we have heard this day with our outward ears, may through thy grace be so grased inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praise of thy Name, through Jesus Christ our Lord. Amen.

**P**revent us, O Lord, in all our doings, with thy most gracious favour, and further us with thy continuall help, that in all our works begun, continued, and ended in thee, we may glorifie thy holy Name, and finally by thy mercie obtain everlasting life, through Jesus Christ our Lord. Amen.

**A**lmightie God, the fountain of all wisdom, which knowest our necessities before we ask, and our ignorance in asking: we beseech thee to have compission upon our infirmities, and those things, which for our unworthinesse we dare not

## The Communion.

And for our blindnesse we cannot ask, vouchsafe to give us, for the worthinesse of thy Sonne Jesus Christ our Lord. Amen.

**A**lmighty God, which hast promised to heare the petitions of them that ask in thy Sonne Name, we beseech thee mercifully to incline thine ears to us, that have made now our prayers and supplications unto thee, and grant that those things which we have faithfully asked according to thy will, may effectually be obtained, to the relief of our necessity, and to the setting forth of thy glory through Jesus Christ our Lord. Amen.

*Upon the holy dayes (if there be no communion) shall be said all that is appointed at the communion, untill the end of the homily, concluding with the generall prayer, (for the whole estate of Christs church militant here in earth) and one or more of these collectes before rehearsed, as occasions shall serve.*

*And there shall be no celebration of the Lords Supper, except there be a good number to communicate with the priest, according to his discretion.*

*And if there be not above twenty persons in the parish, of discretion to receive the communion, there shall be no communion, except four or five, as the least communicate with the priest.*

*And in catedrall and collegiat churches, where be many priests and deacons, they shall all receive the communion with the minister every Sunday or the least, except they have a reasonable cause to the contrary.*

*And to take away the superstition which any person hath, or might have in the bread and wine, shall suffice that the bread be such as is usually eaten at the table with other meats, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread and wine remaine the curate shall have it to his own use.*

*The bread and wine for the communion, shall be provided by the curate and churchwardens, at the charges of the parish, and the parish shall be discharged of such summes of money or other duties which hitherto they have payed for the same, by order of their houses every Sunday.*

*And note, that every parishioner shall communicate at the least three times in the year, of which*

## The Communion.

Easter to be one, and shall also receive the Sacraments, and other rites, according to the order in this book appointed. And yearly at Easter every parishioner shall reckon with his parson, vicar, or curate, or his or their deputy or deputies, and pay to them or him all ecclesiasticall duties, accustomedly due then, and at that time to be payed.



## The ministration of Baptisme to be used in the church.

It appeareth by ancient writers, that the Sacrament of Baptisme in the old time was not commonly ministred but at two times in the year: At Easter and Whitsuntide. At which times it was openly ministred in the presence of all the Congregation. Which custome now being grown out of use, (although it cannot for many considerations be well restored again) it is thought good to follow the same, as neer as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme should not be ministred but upon Sundayes and other holy dayes, when the most number of people may come together, as well for that the Congregation there present may testifie the receiving of them that be newly baptized, into the number of Christs church, as also because in the baptisme of infants, every man present may be put in remembrance of his own profession made to God in his baptisme. For which cause also it is expedient that baptisme be ministred in the English tongue. Nevertheless, (if necessity so require) children may at all times be baptized at home.

¶ When there are children to be baptized upon the Sunday or holy day, the parents shall give knowledge over night, or in the morning before the beginning of morning prayer, to the Curate. And then the godfathers, godmothers, and people, with the children, must be ready at the font, either immediately after the last lesson at morning prayer, or else immediately after the last lesson at evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall ask whether the children be baptized, or no. If they answer, No: then shall the Priest say thus,

## Publike Baptisme.

**D**Early beloved, for as much as all open the  
be conceived and born in sinne, and the  
our Saviour Christ saith, None  
enter into the kingdom of God, open the  
sants m  
heaven  
kingdo  
Lord  
cept he be regenerate and born anew of water  
of the holy Ghost, I beseech you to call upon  
the Father, through our Lord Jesus Christ, Hea  
Mark  
of his bounteous mercie he will grant to these  
children that thing, which by nature they cannot have  
that they may be baptized with water and the  
Ghost, and received into Christs holy Church, A  
discip  
when  
them  
forb  
dom  
dot  
chil  
take  
the  
be made lively members of the same.

*¶ Then the Priest shall say,*

*¶ Let us pray.*

**A**lmightie and everlasting God, which of  
great mercie diddest save Noe and his fam  
in the ark from perishing by water, and also did  
safely lead the children of Israel thy people  
thow the Red sea, figuring thereby thy holy  
ptisme: and by the Baptisme of thy welbelov  
Sonne Jesus Christ, didst sanctifie the flood Jorde  
and all other waters, to the mysticall washing aw  
of sinne; we beseech thee for thine infinite me  
cies, that thou wilt mercifully look upon the  
children, sanctifie them, and wash them with  
holy Ghost, that they being delivered from  
wrath, may be received into the Ark of Church  
Church, and being stedfast in faith, joyfull throug  
hope, and rooted in charity, may so passe the wa  
of this troublesome world, that finally they m  
come to the land of everlasting life, there to re  
with thee world without end, through Jesus Christ  
our Lord. Amen.

**A**lmightie and immortall God, the aid of  
that need, the helper of all that flee to thee  
for succour, the life of them that beleeve, and the  
resurrection of the dead, we call upon thee for  
these infants, that they coming to thy holy Ba  
ptisme, may receive remission of their sinnes by  
spirituall regeneration. Receive them (O Lord)  
thou hast promised by thy welbeloved Sonne, S  
ch  
th  
h  
V  
ing, Ask, and you shall have: Seek, and you shall  
finde: Knock, and it shall be opened unto you. S  
give  
now  
unto  
us  
that  
ask:  
let  
us  
that  
seek,  
give now unto us that ask: let us that seek, finde  
open

## Publike Baptisme.

all open the gate unto us that knock, that these infants may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternall kingdome which thou hast promised by Christ our Lord, Amen.

*¶ Then shall the priest say,*

Hear the words of the Gospel written by Saint Mark in the tenth chapter.

**A**T a certain time they brought children to Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say unto you, Whosoever doth not receive the kingdome of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them, and blessed them.

*¶ After the Gospel is read, the minister shall make this brief exhortation upon the words of the Gospel.*

**F**RIENDS, you hear in this Gospel the words of our Saviour Christ, that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorteth all men to follow their innocencie. You perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleve that he will likewise favourably receive these present infants, that he will embrace them with the arms of his mercie, that he will give unto them the blessing of eternall life, and make them partakers of his everlasting kingdome. Wherefore we being thus perswaded of the good will of our heavenly Father toward these infants, declared by his Sonne Jesus Christ, and nothing doubting but that he favourably alloweth this charitable work of ours, in bringing these children to his holy baptisme, let us faithfully and devoutly give thanks unto him, and say,

**K 9**

**Almighty**

## Publike Baptisme.

**A**lmighty and everlasting God, heavenly Father, we give thee humble thanks, that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee: increase this knowledge, and confirm this faith in us evermore: give thy holy Spirit to these infants, that they may be born again, and be made heirs of everlasting salvation, through our Lord Jesus Christ, who liveth and reigneth with thee and the holy Spirit now and for ever. Amen.

*¶ Then the priest shall speak unto the godfathers and godmothers on this wise,*

**W**elbeloved friends, ye have brought these children here to be baptized, ye have prayed that our Lord Jesus Christ would vouchsafe to receive them, to lay his hands upon them, to bless them, to release them of their sinnes, to give them the kingdome of heaven, and everlasting life. We have heard also, that our Lord Jesus Christ has promised in his Gospel to grant all these things that ye have prayed for: which promise he for his part will most surely keep and perform. Wherefore after this promise made by Christ, these infants must also faithfully for their part promise by you that be their sureties, that they will forsake the devill and all his works, and constantly beleieve Gods holy word, and obediently keep his commandments.

*¶ Then shall the priest demand of the godfathers and godmothers these questions following.*

**D**oest thou forsake the devill and all his works, the vain pomp and glorie of the world, with all covetous desires of the same, the carnall desires of the flesh, so that thou wilt not follow, nor be led by them?

*Answer.* I forsake them all.

*Minister.*

Doest thou beleieve in God the Father Almighty, Maker of heaven and earth? and in Jesus Christ his only begotten Sonne our Lord? and that he was conceived by the holy Ghost, born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead and buried, that he went down into hell, & also did rise again the third day, that he

ascended

## Publike Baptisme.

ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence shall come again at the end of the world to judge the quick and the dead? and dost thou beleve in the holy Ghost, the holy Catholike Church, the communion of saints, the remission of sinnes, the resurrection of the flesh, and everlasting life after death?

*Ans.* All this I stedfastly beleve.

*Min.* Wilt thou be baptized in this faith?

*Ans.* That is my desire.

*¶ Then shall the priest say,*

**O** Mercifull God, grant that the old Adam in these children may be so buried, that the new man may be raised up in them. Amen.

Grant that all carnall affections may die in them, and that all things belonging to the spirit may live and grow in them. Amen.

Grant that they may have power and strength to have victory, and to triumph against the devill, the world, and the flesh, Amen.

Grant that whosoever is here dedicated to thee, by our office and ministry, may also be endued with heavenly vertues, and everlastingly rewarded through thy mercie, O blessed Lord God, who dost live and govern all things, world without end. Amen.

**A**lmighty everliving God, whose most dearly beloved Sonne Jesus Christ, for the forgiveness of our sinnes, did shed out of his most precious side both water and blood, and gave commandment to his disciples, that they should go teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghost: Regard, we beseech thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, may receive the fulnesse of thy grace, and ever remain in the number of thy faithfull and elect children, through Jesus Christ our Lord. Amen.

*¶ Then the priest shall take the childe in his hands and ask the name: and naming the childe shall dip it in the water, so it be discreetly and warily done, saying,*



## Publike Baptisme.

**N. I** Baptize thee in the Name of the Father  
and of the Sonne, and of the holy Ghost  
Amen.

*¶ And if the childe be weak, it shall suffice  
poure water upon it, saying the foresaid words.*

**N. I** Baptize thee in the Name of the Father  
and of the Sonne, and of the holy Ghost  
Amen.

*¶ Then the priest shall make a crosse upon  
childes forehead, saying,*

**W**E receive this childe into the congrega-  
tion of Christs flock, and do sign him with  
sign of the crosse, in token that hereafter he  
not be ashamed to confesse the faith of Christ  
cru- cified, and manfully to fight under his banner  
against sinne, the world, and the devill, and to con-  
tinue Christs faithfull souldier and servant unto  
his lives end. Amen.

*¶ Then shall the priest say,*

**S**Eeing now, dearly beloved brethren, that the  
children be regenerate and grafted into the  
body of Christs congregation, let us give thanks  
unto God for these benefits, and with one accord  
make our prayers unto Almighty God, that he  
may lead the rest of their life according to the  
beginning.

*¶ Then shall be said,*

Our Father which art in heaven, &c.

*¶ Then shall the priest say,*

**W**E yeeld thee heartie thanks, most merciful  
Father, that it hath pleased thee to regene-  
rate this infant with thy holy Spirit, to receive him  
for thine own childe by adoption, and to incorpo-  
rate him into thy holy congregation. And humbly  
we beseech thee to grant, that he being dead unto  
sinne, and living unto righteousness, and being  
crucified with Christ in his death, may crucifie the  
flesh, and utterly abolish the whole body of sinne,  
that as he is made partaker of the death of  
Christ, so he may be partaker of his resurrection  
so that finally with the residue of thy holy congre-  
gation, he may be inheritour of thine everlast-  
ing kingdome, through Christ our Lord. Amen.

*¶ At the last end, the priest calling the god-  
fathers and godmother together, shall say this  
exhortation following.*

Forasmuch

## Private Baptisme.

**F**Orasmuch as these children have promised by you to forsake the devill and all his works, to beleve in God, and to serve him, you must remember, that it is your parts and duties, to see that these infants be taught, so soon as they shall be able to learn, what a solemn vow, promise, and profession they have made by you. And that they may know these things the better, we shall call upon them to hear sermons, and chiefly you shall provide, that they may learn the Creed, the Lords Prayer, and the ten commandments in the English tongue, and all other things which a Christian man ought to know and beleve to his soules health, and that these children may be vertuously brought up to lead a godly and a Christian life, remembering alwayes, that Baptisme doth represent unto us our profession, which is, to follow the example of our Saviour Christ, and to be made like unto him, that as he died and rose again for us, so should we, which are baptized, die from sinne, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

*The minister shall command that the children be brought to the bishop to be confirmed of him, so soon as they can say in their vulgar tongue, the articles of the faith, the Lords prayer, and the ten commandments, and be further instructed in the catechisme set forth for that purpose, accordingly as it is there expressed.*



**O**f them that are to be baptized in private houses in time of necessity by the minister of the parish, or any other lawfull minister that can be procured.




*He Pastours and Curates shall often admonish the people, that they defer not the Baptisme of infants any longer then the Sunday, or other holiday next after the child be born, unlesse upon a great and reasonable cause declared to the Curate, and by him approved.*

**And**

## Private Baptisme.

And also they shall warn them, that without great cause and necessity they procure not their children to be baptized at home in their houses. And when great need shall compell them so to do, the baptisme shall be administred on this fashion.

First, let the lawfull Minister, and them that are present, call upon God for his grace, and say the Lords Prayer, if the time will suffer. And then the childe being named by some one that is present, the said lawfull Minister shall dip it in water, or poure water upon it, saying these words.

**N.**  Baptize thee, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And let them not doubt but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized again. But yet nevertheless, if the childe which is after this sort baptized, do afterward live, it is expedient that it be brought into the church, to the intent that if the priest or minister of the same parish did himself baptize that childe, the congregation may be certified of the true form of baptisme by him privately before used. Or if the childe were baptized by any other lawfull minister, that then the minister of the parish, where the childe was born or christened, shall examine and try whether the childe be lawfully baptized or no. In which case, if those that bring any childe to the church, do answer, that the same childe is already baptized, then shall the minister examine them further, saying,

By whom was the childe baptized?

Who was present when the childe was baptized?

And because some things essentiall to this Sacrament, may happen to be omitted through fear or haste, in such times of extremity: therefore I demand further of you;

With what matter was the childe baptized?

With what words was the childe baptized?

Whether think you the childe to be lawfully and perfectly baptized?

And if the minister shall finde by the answers of such as bring the childe, that all things were done as they ought to be: then shall not be christen the childe again, but shall receive him as one of the flock of the true Christian people, saying thus,

## Private Baptisme.

**I** Certifie you, that in this case all is well done; and according to due order, concerning the baptizing of this childe, which being borne in original sinne, and in the wrath of God, is now by the laver of regeneration in baptisme, received into the number of the children of God, and heirs of everlasting life. For our Lord Jesus Christ doth not deny his grace and mercy unto such infants, but most lovingly doth call them unto him, as the holy Gospel doth witnesse to our comfort on this wise.

*Mark 10. 13.*

**A**T a certain time they brought children unto Christ, that he should touch them, and his disciples rebuked those that brought them. But when Jesus saw it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I say unto you, Whosoever doth not receive the kingdom of God as a little childe, he shall not enter therein. And when he had taken them up in his arms, he put his hands upon them and blessed them.

*¶ After the Gospel is read, the minister shall make this exhortation upon the words of the Gospel.*

**F**RIENDS, you hear in this Gospel the words of our Saviour Christ; that he commanded the children to be brought unto him, how he blamed those that would have kept them from him, how he exhorted all men to follow their innocencie. Ye perceive how by his outward gesture and deed he declared his good will toward them: for he embraced them in his arms, he laid his hands upon them, and blessed them. Doubt ye not therefore, but earnestly beleve, that he hath likewise favourably received this present infant, that he hath embraced him with the arms of his mercie, that he hath given unto him the blessing of eternall life, and made him partaker of his everlasting kingdom. Wherefore we being thus perswaded of the good will of our heavenly Father, declared by his Son Jesus Christ towards this infant, let us faithfully and devoutly give thanks unto him, and say the prayer which the Lord himself taught, and in declaration of our faith, let us recite the articles contained in our Creed.

*¶ Here*

## Private Baptisme.

*¶ Here the minister with the godfathers and godmothers shall say,*

*¶ Our Father which art in heaven, &c.*

*¶ Then shall the priest demand the name of the childe : which being by the godfathers and godmothers pronounced, the minister shall say,*

Doest thou in the name of this childe forsake the devill and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, the carnall desires of the flesh, and not to follow and be led by them ?

*A.* I forsake them all.

*M.* Doest thou in the name of this childe profess this faith, to beleeve in God the Father Almighty, Maker of heaven and earth ? And in Jesus Christ his only begotten Sonne our Lord ? And that he was conceived by the holy Ghost, born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father Almighty, and from thence he shall come again at the end of the world, to judge the quick and the dead ? And do you in his name beleeve in the holy Ghost, the holy Catholike church, the communion of saints, the remission of sinnes, resurrection, and everlasting life after death ?

*A.* All this I stedfastly beleeve.

*¶ Let us pray.*

**A** Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace and faith in thee : increase this knowledge, and confirm this faith in us evermore : give thy holy Spirit to this infant, that he being born again, and being made heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, through the same our Lord Jesus Christ thy Sonne, who liveth and reigneth with thee in the unity of the same holy Spirit everlastingly.

*¶ Then*

## Private Baptisme.

¶ Then shall the minister make this exhortations  
to the godfathers and godmothers.

**F**Orasmuch as this childe hath promised by you  
to forsake the devill and all his works, to be-  
leeve in God, and to serve him: you must re-  
member that it is your part and dutie to see that  
this infant be taught, so soon as he shall be able to  
learn, what a solemn vow, promise, and profession  
he hath made by you. And that he may know these  
things the better, we shall call upon him to hear  
sermons, and chiefly you shall provide that he may  
learn the Creed, the Lords prayer, and the ten com-  
mandments in the English tongue, and all other  
things which a Christian man ought to know and  
believe to his soules health, and that this childe  
may be vertuously brought up, to lead a godly  
and a Christian life, remembring alway that bap-  
tisme doth represent unto us our profession,  
which is to follow the example of our Saviour  
Christ, and be made like unto him, that as he died  
and rose again for us, so should we which are bapti-  
zed, die from sinne, and rise again unto righteous-  
nesse, continually mortifying all our evill and cor-  
rupt affections, and daily proceeding in all vertue  
and godlinesse of living.

And so forth as in publike Baptisme.

¶ But if they which bring the infants to the  
church, do make such uncertain answers to the  
priests questions, as that it cannot appear that  
the childe was baptized with water, In the Name  
of the Father, and of the Sonne, and of the holy  
Ghost, (which are essentiall parts of baptisme)  
then let the priest baptize it in form above  
written, concerning publike Baptisme, saving  
that at the dipping of the childe in the Font, he  
shall use this form of words.

If thou be not already baptized, N. I baptize  
thee, In the Name of the Father, and of the Sonne,  
and of the holy Ghost.

¶ The

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**¶ The Order of Confirmation**  
or laying on of hands upon children  
baptized, and able to render  
an account of their faith,  
according to the Catechisme  
following.

**¶** To the end that confirmation may be ministered to the more edifying of such shall receive it (according to S. Pauls doctrine, who teacheth that all things should be done in the Church to the edification the same) it is thought good, that none hereafter shall be confirmed, but such as can say in their own tongue the articles of the faith, the Lords prayer, and the ten commandments, and can also answer to such questions of this short Catechisme, the bishop (or such as he shall appoint) shall by discretion appose them in. And this order is convenient to be observed for divers considerations.

First, because that when children come to years of discretion, and have learned what the godfathers and godmothers promised for them at Baptisme, they may then themselves with their own mouth, and with their own consent, openly before the Church, ratifie and confirm the same: and also promise that by the grace of God they will evermore endeavour themselves faithfully to observe and keep such things as they by their own mouth and confession have assented unto.

Secondly, forasmuch as confirmation is ministered to them that be baptized, that by imposition of hands and prayer, they may receive strength and defence against all temptations to sinne, and the assaults of the world and the devill, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devill, they begin to be in danger to fall into sundry kinds of sinne.

Thirdly, for that it is agreeable with the usage of the Church in times past: whereby it was ordained that confirmation should be ministered to them that were of perfect age, that they being instructed in Christ religion, should openly professe their own faith, & promise to be obedient unto the wil of God.

And thus no man shall think that any detriment

## The Chatechisme.

all come to children by deferring of their confirmation, he shall know for truth, that it is certain Gods word, that children being baptized, have all things necessary for their salvation, and be undoubtedly saved.

A Chatechisme, that is so say, An instruction to be learned of every childe, before he be brought to be confirmed by the bishop.

*Question.*

What is your name?

*Answer.* N. or M.

Q. Who gave you this name?

A. My godfathers and godmothers, in my baptisme, wherein I was made a member of Christ, the childe of God, and an inheritor of the kingdome of heaven.

Q. What did your godfathers and godmothers then for you?

A. They did promise and vow three things in my name. First, that I should forsake the devill and all his works, the pomps and vanities of the wicked world, and all the sinfull lusts of the flesh. Secondly, that I should beleve all the articles of the Christian faith. And thirdly, that I should keep Gods holy will and commandments, and walk in the same all the dayes of my life.

Q. Dost thou not think that thou art bound to beleve, and to do as they have promised for thee?

A. Yes verily, and by Gods help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour: and I pray God to give me his grace, that I may continue in the same unto my lives end.

Q. Rehearse the articles of thy belief.

*Answer.*

I Believe in God the Father Almighty, Maker of heaven and earth: and in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose again from



## The Catechisme.

from the dead, he ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence he shall come to judge the quick and the dead. I beleeve in the holy Ghost, the Catholike Church, the Communion of Saints, the forgiveness of sinnes, the resurrection of the body, and the life everlasting. Amen.

**Q.** What doest thou chiefly learn in these articles of thy belief?

**A.** First, I learn to beleeve in God the Father who hath made me and all the world.

Secondly, in God the Sonne, who hath redeemed me and all mankind.

Thirdly, in God the holy Ghost, who sanctifieth me and all the elect people of God.

**Q.** You said that your godfathers and godmothers did promise for you, that you should keep Gods commandments. Tell me how many there be?

**A.** Ten.

**Q.** Which be they?

*Answer.*

**T**He same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

1 Thou shalt have none other gods but me.

2 Thou shalt not make to thy self any graven image, nor the likenesse of any thing that is in heaven above, or in the earth beneath, or in the water under the earth: Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sinnes of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercie unto thousands in them that love me, and keep my commandments.

3 Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltlesse that taketh his Name in vain.

4 Remember that thou keep holy the sabbath day, six dayes shalt thou labour and do all that thou hast to do, but the seventh day is the sabbath of the Lord thy God: in it thou shalt do no manner of work, thou and thy sonne, and thy daughter, thy man-servant, and thy maid-servant, thy cattell, and the stranger that is within

## The Catechisme.

within thy gates : For in six daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the seventh day, and hallowed it.

5 Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.

6 Thou shalt do no murther.

7 Thou shalt not commit adulterie.

8 Thou shalt not steal.

9 Thou shalt not bear false witnesse against thy neighbour.

10 Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maid, nor his ox, nor his asse, nor any thing that is his.

### *Question.*

What dost thou chiefly learn by these Commandments?

### *Answer.*

I learn two things : my dutie towards God, and my dutie towards my neighbour.

Q. What is thy dutie towards God ?

A. My dutie towards God is, to beleieve in him, to fear him, and to love him with all my heart, with all my minde, with all my soul, and with all my strength : to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the daies of my life.

Q. What is thy dutie towards thy neighbour ?

A. My dutie towards my neighbour is, to love him as my self, and to do to all men, as I would they should do unto me. To love, honour, and succour my father and mother. To honour and obey the King and his Ministers. To submit my self to all my Governours, Teachers, spirituall Pastours, and Masters. To order my self lowly and reverently to all my betters. To hurt no body by word or deed. To be true and just in all my dealing. To bear no malice nor hatred in my heart. To keep my hands from picking and stealing, and my tongue from evill speaking, lying, and slander. To keep my bodie in temperance, sobernesse, and chastitie. Not to covet nor desire other mens goods, but to learn and labour truly to get mine own living, and to do my dutie in that state of life, unto the which it shall please God to call me.

Q. My

## The Chatechisme.

**Q.** My good childe, know this, that thou art unable to do these things of thy self, nor to walk in the commandments of God, and to serve him without his speciall grace, which thou must learn at times to call for by diligent prayer. Let me know therefore if thou canst say the Lords prayer.

*Answer.*

**O**ur Father which art in heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evill. Amen.

*Question.*

What desirest thou of God in this prayer?

*Answer.*

I desire my Lord God our heavenly Father, who is the giver of all goodnesse, to send his grace unto me, and to all people, that we may worship him, serve him, and obey him, as we ought to do. And I pray unto God, that he will send us all things that be needfull both for our souls and bodies, and that he will be mercifull unto us, and forgive us our sinnes, and that it will please him to save and defend us in all dangers ghostly and bodily, and that he will keep us from all sinne and wickednesse, and from our ghostly enemy, and from everlasting death. And this I trust he will do of his mercie and goodnesse, through our Lord Jesus Christ. And therefore I say; Amen. So be it.

*Question.*

**H**ow many Sacraments hath Christ ordained in his church?

**A.** Two onely as generally necessarie to salvation, that is to say, Baptisme, and the Supper of the Lord.

**Q.** What meanest thou by this word sacrament?

**A.** I mean an outward and visible sign, of an inward and spirituall grace, given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.

**Q.** How many parts be there in a sacrament?

**A.** Two: the outward visible sign, and the inward spirituall grace.

**Q.** What

## The Chatechisme.

**Q.** What is the outward visible sign, or form in baptism?

**A.** Water, wherein the person baptized is dipped or sprinkled with it; *In the Name of the Father, and of the Sonne, and of the holy Ghost.*

**Q.** What is the inward and spirituall grace?

**A.** A death unto sin, and a new birth unto righteousness: For being by nature born in sinne, and the children of wrath, we are hereby made the children of grace.

**Q.** What is required of persons to be baptized?

**A.** Repentance, whereby they forsake sinne, and faith, whereby they stedfastly beleeve the promises of God made to them in that sacrament.

**Q.** Why then are infants baptized, when by reason of their tender age they cannot perform them?

**A.** Yes: they do perform them by their sureties, who promise and vow them both in their names; which when they come to age, themselves are bound to perform.

**Q.** Why was the sacrament of the Lords supper ordained?

**A.** For the continuall remembrance of the sacrifice of the death of Christ, and the benefits which we receive thereby.

**Q.** What is the outward part or sign of the Lords supper?

**A.** Bread and wine, which the Lord hath commanded to be received.

**Q.** What is the inward part or thing signified?

**A.** The body and blood of Christ, which are verily and indeed taken and received of the faithful in the Lords supper.

**Q.** What are the benefits whereof we are partakers thereby?

**A.** The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

**Q.** What is required of them which come to the Lords supper?

**A.** To examine themselves, whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life, have a lively faith in Gods mercie through Christ, with a thankfull remembrance of his death, and be in charitie with all men.

**¶** As soon as the children can say in their mother tongue, the articles of the faith, the Lords prayer, the ten commandments, and also can answer such questions of this short catechisme, as the shop (or such as he shall appoint) shall by his discretion appose them in, then shall they be brought to the bishop by one that shall be their godfather or godmother, that every childe may have a benefite of his confirmation. And the bishop shall confirm them on this wise.



# CONFIRMATION

or laying on of hands.

*Minister.*



Our help is in the Name of the Lord

*Answer.*

Which hath made heaven and earth

*Minister.*

Blessed be the Name of the Lord

*Answer.* Henceforth world without end.

*Minister.* Lord hear our prayers.

*Answer.* And let our cry come unto thee.

**¶** Let us pray.

**A**lmighty and everlasting God, who hast vouchsafed to regenerate these thy servants by water and the holy Ghost, and hast given unto them forgiveness of all their finnes: strengthen them we beseech thee, O Lord, with the holy Ghost thy Comforter, and daily increase in them thy manifold gifts of grace, the spirit of wisdom and understanding, the spirit of counsell and ghostly strength, the spirit of knowledge and true godlinesse, and fill them (O Lord) with the spirit of thy holy Spirit. Amen.

**¶** Then shall the Bishop lay his hand upon every childe severally, saying,

**D**efend, O Lord, this childe, with thy heavenly grace, that he may continue thine for ever, and daily increase in thy holy Spirit more and more, untill he come unto thine everlasting kingdom. Amen.

*Then shall the Bishop say,*

**¶** Let us pray.

**A**lmighty and everlasting God, which makest both to will and to do those things that are good

## Confirmation.

good and acceptable unto thy Majesty, we make our humble supplications unto thee for these children, upon whom (after the example of the holy apostles) we have laid our hands, to certifye them (by this sign) of thy favour and gracious goodnesse toward them: let thy fatherly hand, we beseech thee, ever be over them: let thy holy Spirit ever be with them, and to lead them in the knowledge and obedience of thy word, that in the end they may obtain the everlasting life, through our Lord Jesus Christ, who with thee, and the holy Ghost liveth and reigneth one God world without end. Amen.

*¶ Then the bishop shall blesse the children, saying thus,*

**T**He blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be upon you, and remain with you for ever. Amen.

*¶ The Curate of every parish, or some other at his appointment, shall diligently upon Sundayes and holy dayes, half an hour before Evensong, openly in the Church, instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechisme.*

*And all fathers, mothers, masters, and dames, shall cause their children, servants, and prentises (which have not learned their Catechisme) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, untill such time at they have learned all that is here appointed for them to learn. And whensoever the Bishop shall give knowledge for children to be brought before him to any convenient place for their confirmation, then shall the Curate of every parish, either bring or send in writing the names of all those children of his parish, which can say the articles of the faith, the Lords prayer, and the ten Commandments; and also how many of them can answer to the other questions contained in this Catechisme.*

*And there shall none be admitted to the holy Communion, untill such time as he can say the Catechisme, and be confirmed*

*¶ The*

THE FORM OF SO  
lemnization of matrimony.

**F**irst the banns must be asked three severall  
dayes, or holy dayes, in the time of Service  
people being present, after the accustomed manner.  
And if the persons that should be married, live  
in divers parishes, the banns must be asked in  
parishes; and the Curate of the one parish shall  
solemnize Matrimony betwixt them, with the  
certificates of the banns being thrice asked from  
the Curate of the other parish.

At the day appointed for solemnization of  
matrimony, the persons to be married shall come  
to the body of the Church, with their friends  
and neighbors, and there the Priest shall say thus.

**D**early beloved friends, we are gathered  
together here in the sight of God, and  
in the face of his congregation, to join  
together this man and this woman in  
holy matrimony, which is an honorable  
estate, instituted of God in paradise, in the time  
of mans innocency, signifying unto us the mystical  
union that is between Christ and his church: where  
holy estate Christ adorned and beautified with his  
presence, and first miracle that he wrought  
in Cana of Galilee, and is commended of Saint  
Paul, to be honourable among all men, and therefore  
is not to be enterprised nor taken in hand  
lightly, advisedly, lightly, or wantonly, to satisfy  
carnall lusts and appetites, like brute beasts that  
have no understanding: but reverently, discretely,  
advisedly, soberly, and in the fear of God,  
duly considering the causes for which matrimony  
was ordained: One was the procreation of children,  
to be brought up in the fear and nurture of  
the Lord, and praise of God. Secondly, it was or-  
dained for a remedy against sinne, and to avoid  
fornication, that such persons as have not the gift  
of continencie, might marry, and keep themselves  
undefiled members of Christs body. Thirdly, for the  
mutuall societie, help, and comfort, that the one  
ought to have of the other, both in prosperity, and  
adversity.

## Of Matrimonic.

adversitie, into the which holy estate these two persons present come now to be joyned. Therefore if any man can shew any just cause, why they may not lawfully be joyned together, let him now speak, or else hereafter for ever hold his peace.

¶ And also speaking unto the persons that shall be married, he shall say,

I Require and charge you (as you will answer at the dreadfull day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment why ye may not be lawfully joyned together in Matrimonic, that ye confesse it. For be ye well assured, that so many as be coupled together otherwise then Gods word doth allow, are not joyned together by God, neither is their Matrimonic lawfull.

¶ At which day of marriage, if any man do allege and declare any impediment, why they may not be coupled together in Matrimonic by Gods Law, or the laws of this realm, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married do sustain, to prove his allegation, then the solemnization must be deferred unto such time as the truth be tried. If no impediment be alleged, then shall the Curate say unto the man,

N. Wilt thou have this woman to thy wedded wife, to live together after Gods ordinance, in the holy estate of Matrimonic? wilt thou love her, comfort her, honour and keep her in sickness and in health? and forsaking all other, keep thee onely unto her, so long as you both shall live?

¶ The man shall answer.

I will.

¶ Then shall the Minister say to the woman

N. Wilt thou have this man to thy wedded husband, to live together after Gods ordinance, in the holy estate of Matrimonic? wilt thou obey him, and serve him, love, honour and keep him in sickness and in health? and forsaking all other, keep thee onely unto him, so long as you both shall live?

¶ The woman shall answer.

I will

L

¶ Then



## Of Matrimonie.

¶ Then shall the Minister say,  
Who giveth this woman to be married to  
man?

¶ And the Minister receiving the woman at  
fathers or friends hands, shall cause the man  
take the woman by the right hand, and so en  
to give their troth to other, the man first say

I N. take thee N. to my wedded wife, to  
and to hold, from this day forward, for better,  
worse, for richer, for poorer, in sicknesse and  
health, to love and to cherish, till death us dep  
according to Gods holy ordinance: and theret  
plight thee my troth.

¶ Then shall they loose their hands, and the  
man taking again the man by the right ha  
shall say,

I N. take thee N. to my wedded husband, to  
and to hold, from this day forward, for better,  
worse, for richer, for poorer, in sicknesse, and  
health, to love, cherish, and to obey, till death us  
part, according to Gods holy ordinance: a  
thereto I give thee my troth.

¶ Then shall they again loose their hands, and  
man shall give unto the woman a Ring, lay  
the same upon the book, with the accustomed  
duty to the Minister and Clerk. And the Mi  
ster taking the Ring, shall deliver it unto  
man: to put it upon the fourth finger of the  
mans left hand.

¶ And the man taught by the Minister, shall  
With this Ring I thee wed, with my bodie  
worship, and with all my worldly goods I thee  
dow: in the Name of the Father, and of the Son,  
and of the holy Ghost. Amen.

¶ Then the man leaving the Ring upon the four  
finger of the womans left hand, the Min  
shall say,

¶ Let us pray.

O Eternall God, Creatour and preserver of  
markinde, giver of all spirituall grace,  
author of everlasting life, send thy blessing up  
these thy servants, this man and this woman, whom  
we blesse in thy Name, that as Isaac and Rebecca  
lived faithfully together, so these persons may  
ly perform and keep the vow and covenant  
twixt them made, (whereof this Ring given and

## Of Matrimonie.

ceived, is a token and pledge ) and may ever remain in perfect love and peace together, and live according to thy laws, through Iesus Christ our Lord. Amen.

*¶ Then shall the Priest joyn their right hands together, and say,*

Those whom God hath joyned together, let no man put asunder.

*¶ Then shall the Minister speak unto the people.*

**F**Orasmuch as N. and N. have consented together in holy wedlock, and have witnessed the same before God and this companie, and thereto have given and pledged their troth either to other, and have declared the same by giving and receiving of a ring, and by joyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Sonne, and of the holy Ghost. Amen.

*¶ And the Minister shall adde this blessing,*

**G**OD the Father, God the Sonne, God the holy Ghost, blesse, preserve and keep you, the Lord mercifully with his favour look upon you, and so fill you with all spirituall benediction and grace, that you may so live together in this life, that in the world to come you may have life everlasting. Amen.

*¶ Then the Minister or Clerks, going to the Lords Table, shall say or sing this Psalm following.*

*Beati omnes. Psal. 128.*

**B**lessed are all they that fear the Lord: and walk in his waies.

For thou shalt eat the labour of thine hands: O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull vine: upon the walls of thine house.

Thy children like the Olive branches: round about thy table.

Lo, thus shall the man be blessed: that feareth the Lord,

The Lord from out of Sion shall so blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childrens children: and peace upon Israel.

Glorie be to the Father, &c.

As it was in the beginning, &c.

## OF Matrimonie.

*Or this Psalm.*

*Deus misereatur. Psal. 67.*

**G**OD be mercifull unto us, and blesse us:  
Shew us the light of his countenance, and  
mercifull unto us.

That thy way may be known upon earth:  
saving health among all nations.

Let the people praise thee, O God: yea, let  
the people praise thee.

O let the nations rejoyce and be glad: for thou  
shalt judge the folk righteously, and govern  
nations upon the earth.

Let the people praise thee, O God: let all  
people praise thee.

Then shall the earth bring forth her increase:  
God even our own God shall give us his blessing.

God shall blesse us: and all the ends of  
the world shall fear him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

*The Psalm ended, and the man and the woman  
kneeling before the Lords Table, the Priest  
standing at the Table, and turning his face  
toward them, shall say,*

Lord have mercie upon us.

*Answer.*

Christ have mercie upon us.

*Minister.*

Lord have mercie upon us.

Our Father which art in heaven, &c.  
And lead us not into temptation.

*Answer.*

But deliver us from evill. Amen.

*Minister.*

O Lord save thy servant and thy handmaid.

*Answer.*

Which put their trust in thee.

*Minister.*

O Lord send them help from thy holy place.

*Answer.*

And evermore defend them.

*Minister.*

Be unto them a tower of strength.

*Answer.*

From the face of their enemy.

*Minister.*

O Lord hear our prayer.

*Answer.*

## Of Matrimonic.

*Answer.*

And let our cry come unto thee.

*Minister.*

**O** God of Abraham, God of Isaac, God of Jacob, bleſſe theſe thy ſervants, and ſowe the ſeed of eternall life in their minds, that whatſoever in thy holy word they ſhall profitably learn, they may indeed fulfill the ſame. Look, O Lord, mercifully upon them from heaven, and bleſſe them. And as thou diddeſt ſend thy bleſſing upon Abraham and Sarah to their great comfort: ſo vouchſafe to ſend thy bleſſing upon theſe thy ſervants, that they obeying thy will, and alway being in ſafety under thy protection, may abide in thy love unto their lives end, through Jeſus Chriſt our Lord. Amen.

*This prayer next following ſhall be omitted where the woman is paſt child-birth.*

**O** Mercifull Lord, and heavenly Father, by whoſe gracious gift mankind is increaſed: we beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitfull in procreation of children, and alſo live together ſo long in godly love and honeſtie, that they may ſee their childrens children, unto the third and fourth generation, unto thy praiſe and honour, through Jeſus Chriſt our Lord. Amen.

**O** God, which by thy mightie power haſt made all things of nought, which alſo (after other things ſet in order) diſt appoint that out of man (created after thine own image and ſimilitude) woman ſhould take her beginning; and knitting them together diddeſt teach, that it ſhould never be lawfull to put aſunder thoſe, whom thou by Matrimonic haſt made one: O God, which haſt conſecrated the ſtate of Matrimonic to ſuch an excellent myſterie, that in it is ſignified and repreſented the ſpirituall marriage and unitie betwixt Chriſt and his Church: Look mercifully upon theſe thy ſervants, that both this man may love his wife, according to thy word (as Chriſt did love his Spouſe the Church, who gave himſelf for it, loving and cheriſhing it, even as his own fleſh) and alſo that this woman may be loving and amiable to her husband as Rachel, wiſe as Rebecca, faithfull and obedient as Sarah, and in all quietneſſe, ſobriety,

## OF Matrimonie.

briety and peace, be a follower of holy and good matrons. O Lord blesse them both, and grant them to inherit thy everlasting kingdome, through Jesus Christ our Lord. Amen.

*¶ Then shall the Priest say,*

**A**lmightie God, which at the beginning did create our first parents Adam and Eve, and did sanctifie and joyn them together in marriage, pour upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soul, and live together in holy love unto your life end. Amen.

*¶ Then shall begin the Communion. And after the Gospel shall be said a Sermon, wherein ordinarily (so oft as there is any marriage) the office of a man and wife shall be declared according to holy Scripture. Or if there be no Sermon, the Minister shall read this that followeth.*

**A**ll ye which be married, or which intend to take the holy state of Matrimonie upon you, hear what holy Scripture doth say as touching the dutie of husbands towards their wives, and wives towards their husbands.

S. Paul in his Epistle to the Ephesians, the fifth Chapter, doth give this commandment to all married men: Ye husbands love your wives, even as Christ loved the Church, and hath given himself for it, to sanctifie it, purging it in the fountain of water, through the word, that he might make it unto himself a glorious congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bound to love their own wives, as their own bodies. He that loveth his own wife, loveth himself: For never did any man hate his own flesh, but nourisheth and cherisheth it, even as the Lord doth the congregation: for we are members of his bodie, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joyned unto his wife, and they two shall be one flesh. This mystérie is great: but I speak of Christ, and of the Congregation. Neverthelesse, let everie one of you so love his own wife, even as himself.

Likewise

## OF Matrimonic.

Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married, Ye men love your wives, and be not bitter unto them.

Hear also what Saint Peter the Apostle of Christ, which was himself a married man, saith unto them that are married: Ye husbands dwell with your wives according to knowledge, giving honour unto the wife as unto the weaker vessell, and as heirs together of the grace of life, so that your prayers be not hindred.

Hitherto ye have heard the dutie of the husband towards the wife. Now likewise ye wives, hear and learn your duties towards your husbands, even as it is plainly set forth in holy Scripture.

Saint Paul (in the forenamed Epistle to the Ephesians) teacheth you thus: Ye women, submit your selves unto your own husbands, as unto the Lord: for the husband is the wifes head, even as Christ is the head of the Church, and he is also the Saviour of the whole bodie. Therefore as the church or congregation is subject unto Christ, so likewise let the wives also be in subjection unto their own husbands in all things. And again he saith, Let the wife reverence her husband. And in his Epistle to the Colossians Saint Paul giveth you this short lesson, Ye wives submit your selves unto your own husbands, as it is convenient in the Lord.

S. Peter also doth instruct you very godly, thus saying, Let wives be subject to their own husbands, so that if any obey not the Word, they may be won without the Word, by the conversation of the wives, while they behold your chaste conversation coupled with fear. Whose apparell let it not be outward with braided hair, and trimming about with gold, either in putting on of gorgeous apparell; but let the hid man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this manner in the old time did the holy women which trusted in God, apparell themselves, being subject to their own husbands, as Sara obeyed Abraham, calling him lord, whose daughters ye are made, doing well, and not being dismaied with any fear.

*The new married persons, the same day of their marriage, must receive the holy Communion.*

**THE ORDER FOR THE**  
**visitation of the Sick.**

*The Priest entring into the sick persons house shall say,*

**P**EACE be to this house, and to all that dwell in it.

*When he cometh into the sick mans presence shall say, kneeling down.*

**R**EMEMBER not Lord our iniquities,  
the iniquities of our forefathers.  
O good Lord, spare thy people,  
thou hast redeemed with thy  
precious blood, and be not angry  
with us for ever.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

**O**ur Father which art in heaven, &c.  
And lead us not into temptation.

*Answer.*

But deliver us from evill. Amen.

*Minister.*

O Lord save thy servant.

*Answer.*

Which putteth his trust in thee.

*Minister.*

Send him help from thy holy place.

*Answer.*

And evermore mightily defend him.

*Minister.*

Let the enemy have no advantage of him.

*Answer.*

Nor the wicked approach to hurt him.

*Minister.*

Be unto him, O Lord, a strong tower.

*Answer.*

From the face of his enemy.

*Minister.*

O Lord hear our prayers.

*Answer.*

And let our cry come unto thee.

*Minister.*

## The visitation of the sick.

*Minister.*

**O** Lord look down from heaven, behold, visit, and relieve this thy servant. Look upon him with the eyes of thy mercie, give him comfort and sure confidence in thee, defend him from the danger of the enemy, and keep him in perpetuall peace and safetie, through Jesus Christ our Lord. Amen.

**H**ear us, Almighty and most mercifull God and Saviour, extend thy accustomed goodnesse to this thy servant, which is grieved with sicknesse: visit him, O Lord, as thou didst visit Peters wives mother, and the captains servant. So visit and restore to this sick person his former health (if it be thy will) or else give him grace so to take thy visitation, that after this painfull life ended, he may dwell with thee in life everlasting. Amen.

*¶ Then shall the Minister exhort the sick person after this form, or other like.*

**D**earely beloved, know this, that Almighty God is the Lord of life and death, and over all things to them pertaining, as youth, strength, health, age, weaknesse, and sicknesse: Wherefore whatsoever your sicknesse is, know you certainly that it is Gods visitation. And for what cause soever this sicknesse is sent unto you, whether it be to try your patience for the example of other, and that your faith may be sound in the day of the Lord, laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or else it be sent unto you, to correct and amend in you whatsoever doth offend the eyes of your heavenly Father: know you certainly, that if you truly repent you of your finnes, and bear your sicknesse patiently, trusting in Gods mercie, for his dear Sonne Jesus Christ his sake, and render unto him humble thanks for his fatherly visitation, submitting your self wholly unto his will, it shall turn to your profit, and help you forward in the right way that leadeth unto everlasting life.

*¶ If the person visited be very sick, then the Curate may end his exhortation in this place.*



## The vintation of the sick.

Take therefore in good worth the chastisement of the Lord: for whom the Lord loveth, he chastiseth: yea, as S. Paul saith, he scourgeth every sonne which he receiveth. If ye endure chastisement, he offereth himself unto you, as unto his own children. What sonne is he that the father chastiseth not? If ye be not under correction, (whereof all true children are partakers) then are ye bastards, and not children. Therefore seeing that when our carnall fathers do correct us, we reverently obey them: shall we not now much rather be obedient to our spirituall Father, and live? And they for a few dayes do chastise us after their own pleasure: but he doth chastise us for our profit, to the intent he may make us partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently, and with thanksgiving bear our heavenly Fathers correction, whensoever by any manner of adversitie it shall please his gracious goodnesse to visit us. And there should be no greater comfort to Christian persons, then to be made like unto Christ, by suffering patiently adversities, troubles, and sicknesses. For he himself went not up to joy, but first he suffered pain, he entred not into his glorie, before he was crucified. So truly our way to eternall joy is, to suffer here with Christ, and our door to enter into eternall life, is gladly to die with Christ, that we may rise again from death, and dwell with him in everlasting life. Now therefore taking your sicknesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profelision which you made unto God in your Baptisme. And for as much as after this life there is account to be given unto the righteous Judge, of whom all must be judged without respect of persons; I require you to examine your self and your state, both toward God and man, so that accusing and condemning your self for your own faults, you may finde mercie at our heavenly Fathers hand, for Christs sake; and not be accused and condemned in that fearefull judgement. Therefore I shall shortly rehearse the Articles of our Faith, that you may know whether you do beleeve as a Christian man should or no,

¶ Here the Minister shall rehearse the articles of the faith, saying thus :

Doest thou beleeeve in God the Father Almighty?  
(And so forth as it is in baptisme.)

¶ Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgive from the bottom of the heart all persons that have offended him, and if he have offended other, and ask them forgiveness, and where he hath done injurie or wrong to any man, that he make amends to the uttermost of his power. And if he have not afore disposed his goods, let him then make his Will, and also declare his debts what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

¶ These words before rehearsed may be said before the Minister begin his prayer, as he shall see cause.

¶ The Minister may not forget, nor omit to move the sick person (and that most earnestly) to liberality toward the poor.

¶ Here shall the sick person make a speciall confession, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall absolve him after this sort.

**O**ur Lord Jesus Christ, who hath left power to his Church to absolve all sinners, which truly repent, and beleeeve in him, of his great mercy forgive thee thine offences : and by his authority committed to me, I absolve thee from all thy finnes, In the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

¶ And then the Minister shall say the Collect following.

¶ Let us pray.

**O** Most mercifull God, which according to the multitude of thy mercies, doest so put away the finnes of those which truly repent, that thou remembrest them no more, open thine eye of mercy upon this thy servant, who most earnestly desireth pardon and forgiveness. Renew in him (most loving Father) whatsoever hath been decayed by

## The visitation of the sick.

the fraud and malice of the devill, or by his carnall will and frailtie: preserve and continue this sick member in the unity of the Church, consider his contrition, accept his tears, assuage his pain, as shall be seen to thee most expedient for him. And forasmuch as he pattereth his full trust only in thy mercie, impute not unto him his former sinnes, but take him unto thy favour, through the merits of thy most dearly beloved Sonne Jesus Christ. Amen.

*¶ Then shall the Minister say this Psalm.*

*In te, Domine, speravi. Psalm. 71.*

**I**N thee, O Lord, have I put my trust, let me never be put to confusion: but rid me and deliver me in thy righteousness, incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may always resort: thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly: out of the hand of the unrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mothers wombe, my praise shall always be of thee.

I am become as it were a monster unto many: but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

Go not farre from me, O God: my God, haste thee to help me.

Let them be confounded and perished, that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway: and will praise thee more and more.

My

## The visitation of the sick.

My mouth shall daily speak of thy righteousness and salvation : for I know no end thereof.

I will go forth in the strength of the Lord God : and will make mention of thy righteousness onely.

Thou (O God) hast taught me from my youth up untill now : therefore will I tell of thy wonderful works.

For sake me not, O God, in mine old age, when I am gray headed : untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done : O God, who is like unto thee ?

O what great troubles and adversities hast thou shewed me, and yet didst thou turn and refresh me : yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour : and comforted me on every side.

Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick : unto thee will I sing upon the harp, O thou holy One of Israel.

My lips will be fain when I sing unto thee : and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long : for they are confounded and brought unto shame that seek to do me evill.

Glorie be to the Father, &c.

As it was in the beginning, &c.

*Adding this.*

**O** Saviour of the world, save us, which by thy crosse and precious blood hast redeemed us, help us, we beseech thee, O God.

*¶ Then shall the Minister say,*

**T**He Almighty Lord, which is a most strong tower to all them that put their trust in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore thy defence, and make thee know and feel that there is none other name under heaven given to man,

man, in whom, and through whom thou mayest receive health and salvation, but onely the Name of our Lord Jesus Christ. Amen.



## ¶ THE COMMUNION of the Sick.

**F**Or as much as all mortall men be subject to many sudden perils, diseases, and sicknesses, and ever uncertain what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to die whensoever it shall please Almighty God to call them, the Curates shall diligently from time to time, especially in the plague time, exhort their parishioners to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which if they do, they shall have no cause in their sudden visitation to be unquiet for lack of the same. But if the sick person be not able to come to the Church, and yet is desirous to receive the Communion in his house, then he must give knowledge over night, or else early in the morning, to the Curate signifying also how many be appointed to communicate with him: and having a convenient place in the sick mans house, where the curate may reverently minister, and a good number to receive the Communion with the sick person, with all things necessary for the same, he shall there minister the holy Communion.

### The Collect.



Almightie everliving God, maker of mankinde, which dost correct those whom thou dost love, and chastise every one whom thou dost receive: we beseech thee to have mercie upon this thy servant visited with thy hand, and to grant that he may take his sickness patiently, and recover his bodily health (if it be thy gracious will) and whensoever his soul shall depart from the bodie, it may be without spot presented unto thee, through Jesus Christ our Lord, Amen.

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# The Communion of the sick.

*The Epistle. Heb. 12.*

**M**Y sonne, despise not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: yea, and he scourgeth every sonne whom he receiveth.

*The Gospell. John 5. 24.*

**V**erily, verily I say unto you, He that heareth my word, and beleeveth on him that sent me, hath everlasting life, and shall not come into damnation, but passeth from death unto life.

- ¶ At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himself, and after minister unto them that be appointed to communicate with the sick.
- ¶ But if a man either by reason of extremity of sicknesse, or for want of warning in due time to the Curate, or for lack of company to receive with him, or by any other just impediment, do not receive the Sacrament of Christs body and blood, then the Curate shall instruct him that if he do truly repent him of his sins, and steadfastly beleve that Jesus Christ hath suffered death upon the crosse for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soules health, although he do not receive the Sacrament with his mouth.
- ¶ When the sick person is visited, and receiveth the holy Communion all at one time, then the Priest for more expedition shall cut off the forme of the visitation at the Psalm (In thee, O Lord, have I put my trust) and go straight to the Communion.
- ¶ In the time of plague, sweat, or such other like contagious times of sicknesses, or diseases, when none of the parish or neighbours can be gotten to communicate with the sick in their houses, for fear of the infection. upon speciall request of the diseased, the Minister may onely communicate with him.

¶ THE

## THE ORDER FOR THE buriall of the dead.

*The Priest meeting the corps at the Church  
shall say, or else the Priest and Clerks shall say  
and so go either into the Church, or some  
the grave.*

**I** Am the resurrection and the life (saith  
the Lord) He that beleeueth in me, though  
he were dead, yet shall he liue. And whosoever  
liueth, and beleeueth in me, shall not die for ever. *John 11.*

**I** Know that my Redeemer liueth, and that I  
shall rise out of the earth in the last day, and shall  
be covered again with my skinne, and shall see  
God in my flesh: yea, and I my self shall behold  
him, not with other, but with these same eyes. *Job 19.*

**W** e brought nothing into this world, neither  
may we carry any thing out of this world.  
The Lord giveth, and the Lord taketh away.  
As it pleaseth the Lord, so cometh things to passe.  
Blessed be the Name of the Lord. *1 Tim. 6. Job 1.*

*When they come to the grave, while the corps  
made ready to be laid into the earth, the Priest  
shall say, or the Priest and Clerks shall sing.*

**M**an that is born of a woman, hath but a  
short time to liue, and is full of miserie. He  
cometh up, and is cut down like a flower: he  
fleeth as it were a shadow, and never continueth  
in one stay. In the midst of life we be in death:  
of whom may we seek for succour but of thee  
O Lord, which for our finnes art iustly displeased?  
Yet O Lord God most holy, O Lord most mighty,  
O holy and most mercifull Saviour, deliver us not  
into the bitter pains of eternall death. Thou knowest,  
Lord, the secrets of our hearts, shut not up  
thy mercifull eyes to our prayers: but spare us,  
Lord most holy, O God most mightie, O holy and  
mercifull Saviour, thou most worthy Judge eternall,  
suffer us not at our last hour for any paine of  
death to fall from thee,

*Then while the earth shall be cast upon the body  
by some standing by, the Priest shall say,*

**F**orasmuch as it hath pleased Almighty God of  
his great mercie; to take unto himself the soule  
of

## The buriall of the dead.

Our dear brother here departed, we therefore commit his bodie to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of resurrection to eternall life, through our Lord Iesus Christ, who shall change our vile bodie that it may be like unto his glorious bodie, according to the mightie working, whereby he is able to subdue all things to himself.

*¶ Then shall be said, or sung,*

I Heard a voice from heaven, saying unto me, Write, From henceforth blessed are the dead which die in the Lord: even so saith the Spirit, that they rest from their labours.

*¶ Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.*

CHRIST is risen from the dead, and become the first fruits of them that sleep. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christs at his coming. Then cometh the end, when he hath delivered up the kingdome to God the Father, when he hath put down all rule, and all authoritie, and power. For he must reign, till he have put all his enemies under his feet. The last enemy that shall be destroyed, is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted that hath put all things under him. When all things are subdued unto him, then shall the Sonne also himself be subject unto him that put all things under him, that God may be all in all. Else what do they which are baptized over the dead, if the dead rise not at all? Why are they then baptized over them? yea, and why stand we alway then in jeopardie? By our rejoycing which I have in Christ Iesu our Lord, I die daily. That I have fought with beasts at Ephesus after the manner of men, what advantageth it me, if the dead rise not again? Let us eat and drink, for so morrow we shall die. Be not ye deceived, evil words corrupt good manners. Awake truly out of sleep, and sinne not. For some have not the knowledge of God, I speak this to your shame.

But



## The buriall of the dead.

But some man will say, How arise the dead? What bodie shall they come? Thou fool, which thou sowest is not quickned except it be dead. And what sowest thou? Thou sowest not that which shall be, but bare corn, as of wheat or of barley or of other: but God giveth it a bodie at his pleasure to everie seed his own bodie. All flesh is not of one manner of flesh: but there is one manner of flesh of men, another manner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glorie of the celestiall is one, and the glorie of the terrestriall is another. There is one manner of glorie of the Sunne, and another glorie of the Moon, and another glorie of the Stars: for one Star differeth from another in glorie: So is the resurrection of the dead. It is sown in corruption, it riseth again in incorruption. It is sown in dishonour, it riseth again in honour. It is sown in weakness, it riseth again in power. It is sown a naturall bodie, it riseth again a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie. As is also written, The first man Adam was made of a living soul, and the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heaven, heavenly. As is the earthy, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have born the image of the earthy, so shall we bear the image of the heavenly. This say I, brethren, that flesh and blood cannot inherit the kingdome of God, neither doth corruption inherit incorruption. Behold, I shew you a mysterie, we shall not all sleep, but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trumpet shall blow, and the dead shall rise incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortall must put on immortalitye. When this corruptible hath put on incorruption, and this mortall hath put on immortalitye, then shall be brought to passe the saying that is written, Death is swallowed up into victorie. Death, where is thy sting? Hell, where is thy victorie? The sting of death is sinne, and the strength of

## The buriall of the dead.

What is the Law. But thanks be unto God, which hath given us victorie through our Lord Jesus Christ. Therefore, my dear brethren, be ye stedfast and unmoveable, alwaies rich in the work of the Lord, forasmuch as ye know how that your labour is not in vain in the Lord.

*¶ The Lesson ended, the Priest shall say,*

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

¶ Our Father which art in heaven, &c.

And lead us not into temptation.

*Answer.*

But deliver us from evill. Amen.

*Priest.*

**A**lmightie God, with whom do live the spirits of them that depart hence in the Lord, and in whom the souls of them that be elected, after they be delivered from the burden of the flesh, be in joy and felicitie: we give thee heartie thanks, for that it hath pleased thee to deliver this N. our brother out of the miseries of this sinfull world, beseeching thee, that it may please thee of thy gracious goodness shortly to accomplish the number of thine Elect, and to hasten thy kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may have our perfect consummation and blisse, both in bodie and soul, in thy eternall and everlasting glorie. Amen.

*The Collect.*

**O** Mercifull God, the Father of our Lord Jesus Christ, who is the resurrection and the life, in whom whosoever beleeveth shall live though he die, and whosoever liveth and beleeveth in him, shall not die eternally: who also taught us (by his holy Apostle Paul) not to be sorrie, as men without hope, for them that sleep in him: we meekly beseech thee (O Father) to raise us from the death of sinne unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the generall resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy welbeloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed children of my Father, receive the kingdome prepared for you  
from

## The Churching of women.

from the beginning of the world. Grant this we  
seech thee, O mercifull Father, through Iesus Ch  
our Mediatour and Redcemer. Amen.



¶ The thanksgiving of women after  
Childe-birth, commonly called,  
The churching of women.

¶ The woman shall come into the Church, and she  
shall kneel down in some convenient place, as  
unto the place where the table standeth, and  
Priest standing by her, shall say these words  
such like, as the case shall require.



Orasmuch as it hath pleased Almighty  
God of his goodnesse to give you  
deliverance, and hath preserved you  
in the great danger of childe-birth,  
shall therefore give hearty thanks  
God, and pray.

¶ Then shall the Priest say the 121. Psalm.  
**I** have lifted up mine eyes unto the hills: from  
whence cometh my help.

My help cometh even from the Lord: which  
made heaven and earth.

He will not suffer thy foot to be moved: and  
that keepeth thee will not sleep.

Behold, he that keepeth Israel: shall neither  
sleepe nor sleep.

The Lord himself is thy keeper: the Lord is thy  
defence upon thy right hand.

So that the Sunne shall not burn thee by day  
nor the Moon by night.

The Lord shall preserve thee from all evill: for  
it is even he that shall keep thy soul.

The Lord shall preserve thy going out, and thy  
coming in: from this time forth for evermore.

Glorie be to the Father, and to the, &c.

As it was in the beginning, &c.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

¶ Our Father which art in heaven, &c.

## A Commination.

And lead us not into temptation.

*Answer.*

But deliver us from evill. Amen.

*Minister.*

O Lord save this woman thy servant.

*Answer.*

Which putteth her trust in thee.

*Minister.*

Be thou to her a strong tower.

*Answer.*

From the face of her enemy.

*Minister.*

Lord hear our prayer.

*Answer.*

And let our cry come unto thee.

*Minister.*

¶ Let us pray.

**O** Almighty God, which hast delivered this woman thy servant, from the great pain and perill of child-birth: grant we beseech thee, most mercifull Father, that she through thy help may both faithfully live, and walk in her vocation, according to thy will, in this life present, and also may be partaker of everlasting glorie in the life to come, through Jesus Christ our Lord. Amen.

¶ The woman that cometh to give her thanks, must offer accustomed offerings. And if there be a Communion, it is convenient that she receive the holy Communion.



**¶ A Commination against Sinners,**  
with certain prayers to be used  
divers times in the year.

¶ After morning prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Letany shall be said after the accustomed manner. Which ended, the Priest shall go into the pulpit, and say thus,

**B**rethren, in the Primitive Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord.

## A Commination.

Lord: and that others admonished by their  
ple might be the more afraid to offend.

In the stead whereof, untill the said discipline  
be restored again (which thing is much to be  
ed) it is thought good, that at this time (in  
presence) should be read the generall sentence  
Gods cursing against impenitent sinners, gather  
out of the 27. Chapter of Deuteronomie,  
other places of Scripture: and that ye should  
to every sentence, Amen: to the intent that  
being admonished of the great indignation of  
against sinners, may the rather be called to  
nest and true repentance, and may walk more  
in these dangerous daies, fleeing from such vices  
the which ye affirm with your own mouths  
curse of God to be due.

Curled is the man that maketh any carved  
molten image, an abomination to the Lord,  
work of the hands of the craftsman, and putte  
in a secret place to worship it.

*And the people shall answer, and say,*  
Amen.

*Minister.*

Curled is he that curseth his father and mother

*Answer,*

Amen.

*Minister.*

Curled is he that removeth away the mark of  
neighbours land.

*Answer.*

Amen.

*Minister.*

Curled is he that maketh the blinde to go on  
his way.

*Answer.*

Amen

*Minister.*

Curled is he that letteth in judgement the right  
of the stranger, of them that be fatherlesse, and  
widows.

*Answer.*

Amen.

*Minister.*

Curled is he that smiteth his neighbour  
secretly.

*Answer.*

## A Commination.

*Answer.*

*Minister.*

Curfed is he that lieth with his neighbours wife.

*Answer.*

*Minister.*

Curfed is he that taketh reward to flay the foul  
of innocent blood.

*Answer.*

*Minister.*

Curfed is he that putteth his truft in man, and  
taketh man for his defence, and in his heart goeth  
from the Lord.

*Answer.*

*Minister.*

Curfed are the unmercifull, the fornicators and  
adulterers, and the covetous perfons, the wor-  
shippers of images, slanderers, drunkards, and extor-  
tioners.

*Answer.*

*Minister.*

**N**OW seeing that all they be accursed, as the  
Prophet David beareth witnesse, which do  
erre and go astray from the Commandments of  
God, let us (remembring the dreadfull judge-  
ment hanging over our heads, and being alwaies at  
hand) return unto our Lord God with all con-  
trition and meeknesse of heart, bewailing and la-  
menting our sinfull life, knowledging and confessing  
our offences, and seeking to bring forth worthy  
fruits of penance. For now is the ax put unto the  
root of the trees, so that everie tree that bringeth  
not forth good fruit, is hewn down and cast into  
the fire. It is a fearefull thing to fall into the hands  
of the living God: He shall pour down rain upon  
the sinners, suares, fire, and brimstone, storm and tem-  
pest, this shall be their portion to drink. For lo,  
the Lord is come out of his place, to visit the wic-  
kednesse of such as dwell upon the earth. But who  
may abide the day of his coming? who shall be  
able to endure, when he appeareth? his fan is in his  
hand, and he will purge his floor, & gather his wheat

*John*

## A Commination.

into the barn, but he will burn the chaffe with  
quenchable fire.

The day of the Lord cometh as a thief in  
night, and when men shall say, Peace, and  
things are safe, then shall sudden destruction  
upon them, as sorrow cometh upon a woman  
velling with childe, and they shall not escape.  
Then shall appear the wrath of God in the day of  
vengeance, which obstinate sinners, through the stub-  
borneesse of their heart, have heaped unto them-  
selves, which despised the goodnesse, patience, and  
long suffering of God, when he called them contin-  
ually to repentance. Then shall they call upon me,  
the Lord, but I will not hear: they shall see  
me early, but they shall not finde me, and that be-  
cause they hated knowledge, and received not the  
counsell of the Lord, but abhorred my counsell, and despised  
my correction. Then shall it be too late to knock,  
the door shall be shut, and too late to cry for  
mercy, when it is the time of justice. O terrible  
day of most just judgement, which shall be pronounced  
upon them, when it shall be said unto them, Go  
ye cursed into the fire everlasting, which is pre-  
pared for the devill and his angels.

Therefore brethren, take we heed betime, while  
the day of salvation lasteth: for the night cometh  
when none can work. But let us while we have  
the light, beleve in the light, and walk as the  
children of the light, that we be not cast into the  
utter darknesse, where is weeping and gnashing  
of teeth. Let us not abuse the goodnesse of God,  
which calleth us mercifully to amendment, and  
his endlesse pitie promitteth us forgiveness of  
sinne, which is past, if (with a whole minde, and  
heart) we return unto him. For though our  
sinne be as red as scarlet, they shall be as white as  
snow, and though they be like purple, yet shall they  
be as white as wooll.

Turn you clean, saith the Lord from all your  
iniquities, and your sinne shall not be your  
destruction.

Cast away from you all your ungodlinesse, which  
ye have done: make you new hearts and a new  
spirit. Wherefore will ye die (O ye house of Israel) saying  
that I have no pleasure in the death of him  
that turneth from his wickednesse.

## A Commination.

saith the Lord God? Turn you then, and ye shall live. Although we have sinned, yet have we an Advocate with the Father, Jesus Christ the righteous, and he it is that obtaineth grace for our sins, for he was wounded for our offences, and smitten for our wickednesse. Let us therefore return unto him, who is the mercifull receiver of all true penitent sinners, assuring our selves that he is readie to receive us, and most willing to pardon us, if we come unto him with faithfull repentance, if we will submit our selves unto him, and from henceforth walk in his wayes, if we will take his easie yoke, and light burden upon us, to follow him in lowliness, patience, and charitie, and be ordered by the governance of his holy Spirit, seeking alwayes his glorie, and serving him duely in our vocation with thanksgiving. This if we do, Christ will deliver us from the curse of the law, and from the extreme malediction, which shall light upon them that shall be set on the left hand, and he will set us on his right hand, and give us the blessed benediction of his Father, commanding us to take possession of his glorious kingdome, unto the which he vouchsafe to bring us all for his infinite mercie. Amen.

*Then shall they all kneel upon their knees, and the priest and clerks kneeling (where they are accustomed to say the Letany) shall say this psalm.*

*Miserere mei, Deus. Psal. 51.*

**H**Ave mercy upon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

Wash me througly from my wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is ever before me.

Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceived me.

But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

M

Thou



## A Commination.

Thou shalt make me hear of joy and gladnesse  
that the bones which thou hast broken, may rejoyce.

Turn thy face from my sinnes: and put off  
my misdeeds.

Make me a clean heart (O God:) and renew  
right spirit within me.

Cast me not away from thy presence: and  
not thy holy Spirit from me.

O give me the comfort of thy help  
and stablish me with thy free Spirit.

Then shall I teach thy wayes unto the wise  
and sinners shall be converted unto thee.

Deliver me from blood guiltinesse, O God  
thou that art the God of my health: and  
tongue shall sing of thy righteousness.

Thou shalt open my lips, (O Lord:) my  
mouth shall shew thy praise.

For thou desirest no sacrifice, els would I  
offer it thee: but thou delightest not in burnt offerings.

The sacrifice of God is a troubled spirit:  
broken and contrite heart, O God, shalt thou  
despise.

O be favourable and gracious unto Sion:  
thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice  
of righteousness, with the burnt offerings and  
oblations: then shall they offer young bullocks upon  
thine altar.

Glorie be to the Father, &c.

As it was in the beginning, &c.

Lord have mercie upon us.

Christ have mercie upon us.

Lord have mercie upon us.

Our Father which art in heaven, &c.

And lead us not into temptation.

*Answer.* But deliver us from evil. Amen.

*Minister.* O Lord save thy servants.

*Answer.* Which put their trust in thee.

*Minister.* Send unto them help from above.

*Answer.* And evermore mightily defend them.

*Minister.* Help us, O God our Saviour.

*Answer.* And for the glorie of thy Names sake  
deliver us, be mercifull unto us sinners for thy  
Names sake.

*Minister.*

## A Commination.

*Minister.* O Lord hear our prayer.

*Answer.* And let our cry come unto thee.

*Minister.*

¶ Let us pray.

**O** Lord, we beseech thee mercifully hear our prayers, and spare all those which confesse their sinnes to thee; that they, whose consciences by sinne are accused, by thy mercifull pardon may be absolved, through Christ our Lord. Amen.

**O** Most mighty God, and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turn from sinne, and be saved: mercifully forgive us our trespasses, receive and comfort us, which be grieved and wearied with the burden of our sinnes. Thy propertie is to have mercie, to thee onely it appertaineth to forgive sinnes: spare us therefore, good Lord, spare thy people whom thou hast redeemed: enter not into judgement with thy servants which be vile earth, and miserable sinners, but so turne thine ire from us, which meekly knowledge our vilenesse, and truly repent us of our faults: so make haste to help us in this world, that we may ever live with thee in the world to come, through Jesus Christ our Lord. Amen.

¶ Then shall the people say this that followeth, after the Minister.

**T**urn thou us, O good Lord, and so shall we be turned: be favourable, O Lord, be favourable to thy people, which turn to thee in weeping, fasting, and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest, when we deserve punishment, and in thy wrath thinkest upon mercie. Spare thy people good Lord: spare them, and let not thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us.



# THE PSALMS OF DAVID.

*Beatus vir. } { Morning  
Psal. 1. } { prayer.*



Blessed is the man that hath not walked in the counsell of the ungodly, nor stood in the way of sinners: and hath not set himself in the seat of the scornfull.

2 But his delight is in the law of the Lord: and in his law will he exercise himself day and night.

3 And he shall be like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leaf also shall not wither: and look what soever he doth, it shall prosper.

5 As for the ungodly it is not so with them: they are like the chaff which the winde scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

*Quare fremuerunt gentes? Psal. 2.*

Why do the heathen so furiously rage together: and why do the people imagine a vain thing?

2 The kings of the earth stand up, and they take counsell together: against the Lord, and against his Anointed.

3 Let us break their bonds asunder: and cut away their cords from us.

4 He that dwelleth in heaven shall laugh them to scorn: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

## Moneth. The i. day.

6 Yet have I set my King : upon my holy hill of Sion.

7 I will preach the law, whereof the Lord hath said unto me : Thou art my Sonne, This day have I begotten thee.

8 Desire of me, and I shall give thee the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

9 Thou shalt bruise them with a rod of iron: and break them in pieces like a potters vessel.

10 Be wise now therefore, O ye kings: be learned, ye that are judges of the earth.

11 Serve the Lord in fear: and rejoyce unto him with reverence.

12 Kisse the Sonne lest he be angrie, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

*Domine, quid? Psal. 3.*

**L**ord, how are they increased that trouble me: many are they that rise against me.

2 Many one there be that say of my soul: There is no help for him in his God.

3 But thou, O Lord, art my defender: thou art my worship, and the lifter up of my head.

4 I did call upon the Lord with my voice: and he heard me out of his holy hill.

5 I laid me down and slept, and rose up again: for the Lord sustained me.

6 I will not be afraid for ten thousands of people: that have set themselves against me round about.

7 Up Lord and help me, O my God: for thou smitest all mine enemies upon the cheek bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon the people.

*Cum invocarem. Psal. 4.*

**H**ear me when I call, O God of my righteousness: for thou hast set me at liberty when I was in trouble, have mercie upon me, and hearken unto my prayer.

2 O ye sons of men, how long will ye blaspheme mine honour: and have such pleasure in vanity, and seek after leasing?

3 Know this also, that the Lord hath chosen to him-

## Moneth. The i. day.

himself the man that is godly : when I call vnto the Lord, he will hear me.

4 Stand in awe and sinne not : commune with your own heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousness : and put your trust in the Lord.

6 There be many that say : Who will shew any good.

7 Lord, lift thou up : the light of thy countenance upon us.

8 Thou hast put gladnes in mine heart : since the time that their corn, and wine, and oil increased.

9 I will lay me down in peace, and take my rest : for it is thou Lord onely that makest me dwell in safety.

*Verba mea auribus. Psal. 5.*

**P**onder my words, O Lord : consider my meditation.

2 O hearken thou vnto the voice of my calling : my King and my God : for vnto thee will I make my prayer.

3 My voice shalt thou hear betimes, O Lord : early in the morning will I direct my prayer vnto thee, and will look up.

4 For thou art the God that hast no pleasure in wickednesse : neither shall any evil dwell with thee.

5 Such as be foolish shall not stand in thy sight : for thou hatest all them that work vanity.

6 Thou shalt destroy them that speake leasing : the Lord will abhorre both the blood-thirsty and deceitfull man.

7 But as for me, I will come into thy house, even vpon the multitude of thy mercy : and in thy fear will I worship toward thy holy temple.

8 Lead me, O Lord in thy righteousness, because of mine enemies : make thy way plain before my face.

9 For there is no faithfulness in his mouth : their inward parts are very wickednesse.

10 Their throat is an open sepulchre : they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their own imaginations : cast them out in the multitude of their ungodlinesse, for they have rebelled against thee.

12 And let all them that put their trust in thee rejoyce :

## Moneth. The i. day.

rejoyce: they shall ever be giving of thanks, because thou defendest them, they that love thy Name shall be joyfull in thee.

13 For thou Lord, wilt give thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him as with a shield.

*Domine, ne in furore.* } { *Evening*  
*Psa l. 6.* } { *prayer.*



Lord, rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercie upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed.

3 My soul is also sore troubled: but Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my soul: O save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am weary of my groining, every night wash I my bed: and water my couch with my tears.

7 My beautie is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded, and sore vexed: they shall be turned back, and put to shame suddenly.

*Domine Deus meus. Psa l. 7.*

**O** Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliver me.

2 Lest he devour my soul like a lion, and tear it in pieces: while there is none to help.

3 O Lord my God, if I have done any such thing: or if there be any wickednesse in my hands,

4 If I have rewarded evill unto him that dealt friendly with me: yea, I have delivered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soul, and take me: yea, let him tread my life down upon the earth, and lay mine honour in the dust,

## Moneth. The i. day.

6 Stand up (O Lord) in thy wrath, and lift up thy self: because of the indignation of mine enemies, arise up for me in the judgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift up thy self again.

8 The Lord shall judge the people, give sentence with me, O Lord: according to my righteousness, and according to the innocencie that is in me.

9 O let the wickednesse of the ungodly come to an end: but guide thou the just.

10 For the righteous God: trieth the very heavens and reins.

11 My help cometh of God: which preserveth them that are true of heart.

12 God is a righteous judge, strong and patient: and God is provoked everie day.

13 If a man will not turn, he will whet his sword: he hath bent his bowe, and made it readie.

14 He hath prepared for him the instruments of death: he ordaineth his arrows against the persecutors.

15 Behold, he travelleth with mischief: he hath conceived sorrow, and brought forth ungodlinesse.

16 He hath graven and digged up a pit: and is fallen himself into the destruction that he made for other.

17 For his travell shall come upon his own head: and his wickednesse shall fall on his own pate.

18 I will give thanks unto the Lord according to his righteousness: and will praise the Name of the Lord the most high.

*Domine, Dominus. Psal. 8.*

**O** Lord our governour, how excellent is thy Name in all the world: thou that hast set thy glorie above the heavens!

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the moon and the starres which thou hast ordained.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou

5 Thou madest him lower then the angels : to  
crown him with glorie and worship.

6 Thou makest him to have dominion of the  
works of thy hands : and thou hast put all things  
in subjection under his feet.

7 All sheep and oxen : yea, and the beasts of the  
field.

8 The fowls of the air, and the fishes of the sea:  
and whatsoever walketh through the paths of the  
seas.

9 O Lord our governour : how excellent is thy  
Name in all the world !

*Confitebor tibi.* } *Morning*  
*Psal. 9.* } *prayer.*

**I** Will give thanks unto thee, O Lord,  
with my whole heart : I will speak of  
all thy marvellous works.

2 I will be glad and rejoyce in thee:  
yea, my songs will I make of thy  
Name, O thou most highest.

3 While mine enemies are driven back: they  
shall fall and perish at thy presence.

4 For thou hast maintained my right and my  
cause: thou art set in the throne that judgest right.

5 Thou hast rebuked the heathen, and destroyed  
the ungodly : thou hast put out their name for ever  
and ever.

6 O thou enemy, destructions are come to a  
perpetuall end : even as the cities which thou hast  
destroyed, their memoriall is perished with them.

7 But the Lord shall endure for ever : he hath  
also prepared his seat for judgement.

8 For he shall judge the world in righteousness:  
and minister true judgement unto the people.

9 The Lord also will be a defence for the op-  
pressed : even a refuge in due time of trouble.

10 And they that know thy Name, will put  
their trust in thee : for thou Lord hast never failed  
them that seek thee.

11 O praise the Lord which dwelleth in Sion:  
shew the people of his doings.

12 For when he maketh inquisition for blood, he  
remembereth them: and forgetteth not ~~the~~ com-  
plaint of the poor.

13 Have mercie upon me, O Lord, consider the  
M 5 trouble



## Moneth. The ii. day.

trouble which I suffer of them that hate me : that liftest me up from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion : I will rejoice in thy salvation.

15 The heathen are sunk down in the pit which they made : in the same net which they hid privily is their foot taken.

16 The Lord is known to execute judgement : the ungodly is trapped in the work of his own hands.

17 The wicked shall be turned into hell : and the people that forget God.

18 For the poor shall not alway be forgotten : the patient abiding of the meek shall not perish for ever.

19 Up Lord, and let not man have the upper hand : let the heathen be judged in thy sight.

20 Put them in fear ( O Lord : ) that the heathen may know themselves to be but men.

*Ut quid, Domine? Psal. 10.*

**W**hy standest thou so far off ( O Lord : ) and hiddest thy face in the needfull time of trouble?

2 The ungodly for his own lust doth persecute the poor : let them be taken in the crafty wiliness that they have imagined.

3 For the ungodly have made boast of his own hearts desire : and speaketh good of the covetous whom God abhorreth.

4 The ungodly is so proud, that he careth not for God : neither is God in all his thoughts.

5 His wayes are alway grievous : thy judgement is farre above out of his sight, and therefore despiseth he all his enemies.

6 For he hath said in his heart, Tush, I shall never be cast down : there shall no harm happen unto me.

7 His mouth is full of cursing, deceit, and fraude : under his tongue is ungodlinesse and vanitie.

8 He sitteth lurking in the theevish corners of the streets : and privily in his lurking dens doth he murder the innocent, his eyes are set against the poor.

9 For he lieth waiting secretly, even as a lion lurketh he in his den : that he may ravish the poor.

10 He doth ravish the poor : when he getteth him into his net.

11 He falleth down and humbleth himself :

## Moneth. The ii. day.

that the congregation of the poor may fall into the hands of his captains.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will never see it.

13 Arise (O Lord God) and lift up thine hand; forget not the poor.

14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it.

15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.

16 That thou mayest take the matter into thine hand; the poor committeth himself unto thee, for thou art the helper of the friendlesse.

17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt find none.

18 The Lord is King for ever and ever: and the heathen are perished out of the land.

19 Lord, thou hast heard the desire of the poor: thou preparest their heart, and thine ear hearkneth thereto.

20 To help the fatherlesse and poor unto their right: that the man of the earth be no more exalted against them.

*In Domino confido. Plal. 11.*

**I**N the Lord put I my trust: how say ye then to my soul, that she should flee as a bird unto the hill?

2 For lo, the ungodly bend their bowe, and make ready their arrows within the quiver: that they may privily shoot at them which are true of heart.

3 For the foundations will be cast down: and what hath the righteous done?

4 The Lord is in his holy temple: the Lords seat is in heaven.

5 His eyes consider the poor: and his eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly and him that delighteth in wickednesse, doth his soul abhorre.

7 Upon the ungodly he shall rain snares, fire and brimstone, storm and tempest: this shall be their portion to drink.

8 For the righteous Lord loveth righteousness: his countenance will behold the thing that is just.

Moneth. The ii. day?

*Saluum me fac.* } Evening  
*Psal. 12.* } prayer.



Elp me Lord, for there is not a godly man left: for the faithfull diminished from among the children men.

2 They talk of vanitie everie with his neighbour: they do but flatter with lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull and the tongue that speaketh proud things.

4 Which have said, With our tongue we prevail: we are they that ought to speak, who Lord over us?

5 Now for the comfortlesse troubles sake of needy: and because of the deep sighing of the poe

6 I will up (saith the Lord:) and will help me one from him that swelleth against him, and set him at rest.

7 The words of the Lord are pure words: as the silver which from the earth is tried, and purified seven times in the fire.

8 Thou shalt keep them, O Lord: thou shalt preserve him from this generation for ever.

9 The ungodly walk on everie side: when they are exalted, the children of men are put to rebuke.

*Vsquoque, Domine? Psal. 13.*

**H**ow long wilt thou forget me (O Lord) how long wilt thou hide thy face from me?

2 How long shall I seek counsell in my soul, how long shall mine enemies triumph over me?

3 Consider and hear me, O Lord my God: lighten mine eyes that I sleep not in death.

4 Lest mine enemy say, I have prevailed against him: for if I be cast down, they that trouble me will rejoyce at it.

5 But my trust is in thy mercie: and my heart is joyfull in thy salvation.

6 I will sing unto the Lord, because he hath dealt so lovingly with me: yea, I will praise the Name of the Lord most highest.

*Dixit insipiens. Psal. 14.*

**T**he fool hath said in his heart: There is no God.

## Moneth. The iiii. day.

1 They are corrupt and become abominable in their doings: there is not one that doth good (no not one)

2 The Lord looked down from heaven upon the children of men: to see if there were any that would understand and seek after God.

3 But they are all gone out of the way, they are altogether become abominable: there is none that doth good, no not one.

4 Their throat is an open sepulchre, with their tongues have they deceived: the poison of asps is under their lips.

5 Their mouth is full of cursing and bitterness: their feet are swift to shed blood.

6 Destruction and unhappinesse is in their waies, and the way of peace have they not known: there is no fear of God before their eyes.

7 Have they no knowledge, that they are all such workers of mischief: eating up my people as it were bread?

8 And call not upon the Lord, there were they brought in great fear (even where no fear was:) for God is in the generation of the righteous.

9 As for you, ye have made a mock at the counsell of the poor: because he putteth his trust in the Lord.

10 Who shall give salvation unto Israel out of Sion: when the Lord turneth the captivitie of his people, then shal Jacob rejoyce, & Israel shalbe glad,

*Domine, quis habitabit?* Psal. 15. { *Morning Prayer.*

**W**ord, who shall dwell in thy tabernacle or who shall rest upon thy holy hill?

1 Even he that leadeth an uncorrupt life: and doth the thing which is right, and speaketh the truth from his heart.

2 He that hath used no deceit in his tongue, or done evil to his neighbour: and hath not slandered his neighbour.

3 He that setteth not by himself, but is lowly in his own eyes: and maketh much of them that fear the Lord.

4 He that sweareth unto his neighbour, and disappointeth him not: though it were to his own hindrance.

5 He

Moneth. The iii. day.

6 He that hath not given his money upon  
nor taken reward against the innocent.

7 Whoso doth these things : shall never fail

*Conserua me. Psal. 16.*

**P**reserve me, O God : for in thee have I put  
trust.

2 O my soul, thou hast said unto the Lord :  
art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are  
the earth : and upon such as excell in vertue.

4 But they that runne after another god :  
have great trouble.

5 Their drink offerings of blood will I  
offer : neither make mention of their names with  
my lips.

6 The Lord himself is the portion of mine inheritance,  
and of my cup : thou shalt maintain my legs.

7 The lot is fallen to me in a fair ground :  
I have a goodly heritage.

8 I will thank the Lord for giving me warning  
my reins also chasten me in the night season.

9 I have set God alwayes before me : for he  
on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory  
rejoyced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul  
hells neither shalt thou suffer thine holy One to  
corruption.

12 Thou shalt shew me the path of life, in thy  
presence is the fulnesse of joy : and at thy right  
hand there is pleasure for evermore.

*Exaudi, Domine, iustitiam. Psal. 17.*

**H**ear the right, O Lord, consider my complaint  
and hearken unto my prayer that goeth  
out of fained lips.

2 Let my sentence come forth from thy presence :  
and let thine eyes look upon the thing that  
is equall.

3 Thou hast proved and visited mine heart in  
the night season, thou hast tried me, and shalt  
finde no wickednesse in me : for I am utterly pur-  
posed that my mouth shall not offend.

4 Because of mens works that are done against  
the words of thy lips : I have kept me from the  
wayes of the destroyer.

5 O hold thou up my goings in thy paths : that  
my footsteps slip not.

Moneth. The iii. day.

6 I have called upon thee, O God, for thou shalt hear me: encline thine ear to me, and hearken unto my words.

7 Shew thy marvellous loving kindnesse, thou that art the Saviour of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compass me round about to take away my soul.

10 They are inclosed in their own fat: and their mouth speaketh proud things.

11 They lie waiting in our way on every side: turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and as it were a lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down: deliver my soul from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leave the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it.

*Diligam te. } { Evening  
Psal. 18. } { prayer.*



Will love thee ( O Lord ) my strength, the Lord is my stony rock, and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horn also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the overflowings of ungodlineſſe made me afraid.

4 The pains of hell came about me: the snares of death overtook me.

5 In my trouble I will call upon the Lord: and complain unto my God.

6 So shall he hear my voice out of his holy temple:

Moneth. The iiii. day.

6 He that hath not given his money upon  
nor taken reward against the innocent.

7 Whoso doth these things : shall never fail  
*Conserua me. Psal. 16.*

**P**Reserve me, O God : for in thee have I put  
trust.

2 O my soul, thou hast said unto the Lord :  
art my God, my goods are nothing unto thee.

3 All my delight is upon the saints that are  
the earth : and upon such as excell in vertue.

4 But they that runne after another god :  
have great trouble.

5 Their drink offerings of blood will I  
offer : neither make mention of their names with  
my lips.

6 The Lord himself is the portion of mine inheritance,  
and of my cup : thou shalt maintain my head.

7 The lot is fallen to me in a fair ground :  
I have a goodly heritage.

8 I will thank the Lord for giving me warning  
my reins also chasten me in the night season.

9 I have set God alwayes before me : for he  
on my right hand, therefore I shall not fall.

10 Wherefore my heart was glad, and my glory  
rejoyced : my flesh also shall rest in hope.

11 For why ? thou shalt not leave my soul  
hells neither shalt thou suffer thine holy One to be  
corruption.

12 Thou shalt shew me the path of life, in thy  
presence is the fulnesse of joy : and at thy right  
hand there is pleasure for evermore.

*Exaudi, Domine, iustitiam. Psal. 17.*

**H**ear the right, O Lord, consider my complaining  
and hearken unto my prayer that goeth not  
out of fained lips.

2 Let my sentence come forth from thy pre-  
sence : and let thine eyes look upon the thing that  
is equall.

3 Thou hast proved and visited mine heart in  
the night season, thou hast tried me, and shalt  
finde no wickednesse in me : for I am utterly pur-  
posed that my mouth shall not offend.

4 Because of mens works that are done against  
the words of thy lips : I have kept me from the  
ways of the destroyer.

5 O hold thou up my goings in thy paths : that  
my footsteps slip not.

## Moneth. The iii. day.

6 I have called upon thee, O God, for thou shalt  
hear me: encline thine ear to me, and hearken unto  
my words.

7 Shew thy marvellous loving kindnesse, thou  
that art the Saviour of them which put their trust  
in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me un-  
der the shadow of thy wings.

9 From the ungodly that trouble me: mine  
enemies compasse me round about to take away  
my soul.

10 They are inclosed in their own fat: and their  
mouth speaketh proud things.

11 They lie waiting in our way on every side:  
turning their eyes down to the ground.

12 Like as a lion that is greedy of his prey: and  
as it were a lions whelp lurking in secret places.

13 Up Lord, disappoint him, and cast him down:  
deliver my soul from the ungodly, which is a sword  
of thine.

14 From the men of thy hand, O Lord, from the  
men, I say, and from the evil world: which have  
their portion in this life, whose bellies thou fillest  
with thy hid treasure.

15 They have children at their desire: and leave  
the rest of their substance for their babes.

16 But as for me, I will behold thy presence in  
righteousnesse: and when I awake up after thy  
likenesse, I shall be satisfied with it.

*Diligam te. } { Evening  
Psal. 18. } { prayer.*



Will love thee ( O Lord ) my  
strength, the Lord is my stony rock,  
and my defence: my Saviour, my  
God, and my might, in whom I will  
trust, my buckler, the horn also of  
my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to  
be praised: so shall I be safe from mine enemies.

3 The sorrows of death compassed me: and the  
overflowings of ungodlineffe made me afraid.

4 The pains of hell came about me: the snares  
of death overtook me.

5 In my trouble I will call upon the Lord: and  
complain unto my God.

6 So shall he hear my voice out of his holy  
temple:



temple: and my complaint shall come before him: it shall enter even into his ears.

7 The earth trembled and quaked: the foundations also of the hills shook, and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coals were kindled at it.

9 He bowed the heavens also and came down: and it was dark under his feet.

10 He rode upon the cherubims, and did fly: he came flying upon the wings of the wind.

11 He made darknesse his secret place: his pavilion round about him with dark water, and thick clouds to cover him.

12 At the brightnesse of his presence his clouds removed: hailstones and coals of fire.

13 The Lord also thundred out of heaven, and the highest gave his thunder: hailstones and coals of fire.

14 He sent out his arrows, and scattered them: he cast forth lightnings, and destroyed them.

15 The springs of waters were seen, and the foundations of the round world were discovered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.

16 He shall send down from the high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enemy, and from them which hate me: for they are too mighty for me.

18 They prevented me in the day of my troubles but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me forth, even because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleanness of my hands shall he recompense me.

21 Because I have kept the wayes of the Lord: and have not forsaken my God, as the wicked doth.

22 For I have an eye unto all his laws: and will not cast out his commandments from me.

23 I was also uncorrupt before him: and eschewed mine own wickednesse.

24 Therefore shall the Lord reward me after my righteous dealing: and according unto the cleanness.

## Moneth. The iii. day.

cleanness of my hands in his eye-sight.

25 With the holy thou shalt be holy : and with a perfect man thou shalt be perfect.

26 With the clean thou shalt be clean : and with the froward thou shalt learn frowardnesse.

27 For thou shalt save the people that are in aduersitie: and shalt bring down the high looks of the proud.

28 Thou also shalt light my candle : the Lord my God shall make my darknesse to be light.

29 For in thee I shall discomfit an host of men: and with the help of my God I shall leap over the wall.

30 The way of God is an undefiled way : the word of the Lord also is tried in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord : or who hath any strength except our God ?

32 It is God that girdeth me with strength of warre : and maketh my way perfect.

33 He maketh my feet like harts feet : and setteth me up on high.

34 He teacheth my hands to fight : and mine arms shall break even a bowe of steel.

35 Thou hast given me the defence of thy salvation : thy right hand also shall hold me up, and thy loving correction shall make me great.

36 Thou shalt make room enough under me for to go : that my foot-steps shall not slide.

37 I will follow upon mine enemies, and overtakethem: neither will I turn again till I have destroyed them.

38 I will smite them, that they shall not be able to stand : but fall under my feet.

39 Thou hast girded me with strength unto the battell: thou shalt throw down mine enemies under me.

40 Thou hast made mine enemies also to turn their backs upon me : and I shall destroy them that hate me.

41 They shall cry, but there shall be none to help them : yea, even unto the Lord shall they cry, but he shall not hear them.

42 I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

43 Thou shalt deliver me from the strivings of the

## Moneth. The iiii. day.

the people : and thou shalt make me the hearer of the hearthen.

44 A people whom I have not known : shall serve me.

45 As soon as they hear of me, they shall obey : but the strange children shall dissemble with me.

46 The strange children shall fall : and be brought out of their prisons,

47 The Lord liveth, and blessed be my helper : and praised be the God of my salvation.

48 Even the God that seeth that I be avenged, and subdueth the people unto me.

49 It is he that delivereth me from my enemies, and setteth me up above mine adversaries : thou shalt rid me from the wicked man.

50 For this cause will I give thanks unto thee (O Lord) among the Gentiles : and sing praises unto thy Name.

51 Great prosperitie giveth he unto his King, and sheweth loving kindnesse unto David his chosen, and unto his seed for evermore.

*Caeli enarrant. ? Morning  
Psal. 19 ? prayer.*



And He heavens declare the glory of God, and the firmament sheweth his handiwork.

2 One day telleth another : and one night certifieth another.

3 There is neither speech nor language : but their voices are heard among them.

4 Their sound is gone out into all lands : and their words into the ends of the world.

5 In them hath he set a tabernacle for the sunne : which cometh forth as a bridegroom out of his chamber, and rejoyceth as a giant to run his course.

6 It goeth forth from the uttermost part of the heaven, and runneth about unto the end of it again : and there is nothing hid from the heat thereof.

7 The law of the Lord is an undefiled law, converting the soul : the testimony of the Lord is sure, and giveth wisdom unto the simple.

8 The statutes of the Lord are right, and rejoyce the heart : the commandment of the Lord is pure, and giveth light unto the eyes.

Moneth. The iiii. day.

9 The fear of the Lord is clean, and endureth  
forever: the judgements of the Lord are true, and  
righteous altogether.

10 More to be desired are they then gold, yea,  
then much fine gold: sweeter also then honey, and  
the honeycombe.

11 Moreover, by them is thy servant taught: and  
in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse  
thou me from my secret faults.

13 Keep thy servant also from presumptuous sins,  
lest they get the dominion over me: so shall I be  
undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the medita-  
tion of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

*Exaudiat te Dominus. Psal. 20.*

**T**he Lord hear thee in the day of trouble: the  
name of the God of Jacob defend thee.

2 Send thee help from the sanctuarie: and  
strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy  
burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all  
thy minde.

5 We will rejoyce in thy salvation, and triumph  
in the Name of the Lord our God: the Lord per-  
form all thy petitions.

6 Now know I that the Lord helpeth his anoint-  
ed, and will hear him from his holy heaven: even  
with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in  
horses: but we will remember the Name of the  
Lord our God.

8 They are brought down and fallen: but we  
are risen, and stand upright.

9 Save Lord, and hear us, O King of heavens:  
when we call upon thee.

*Domine, in virtute. Psal. 21.*

**T**he King shall rejoyce in thy strength, O Lorde  
exceeding glad shall he be of thy salvation.

2 Thou hast given him his hearts desire: and hast  
not denied him the request of his lips.

3 For thou shalt prevent him with the blessings  
of goodnesse: and shalt set a crown of pure gold  
upon his head.

Moneth. The iiii. day.

4 He asked life of thee, and thou gavest long life: even for ever and ever.

5 His honour is great in thy salvation: and great worship shalt thou lay upon him.

6 For thou shalt give him everlasting felicitie: and make him glad with the joy of thy clemencie.

7 And why? because the king putteth his trust in the Lord: and in the mercie of the most high he shall not miscarrie.

8 All thine enemies shall feel thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a storie over the time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou root out of the earth: and their seed from among the children of men.

11 For they intended mischief against thee, and imagined such a device as they are not able to perform.

12 Therefore shalt thou put them to flight: the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine own strength: so will we sing and praise thy power.

*Deus, Deus meus. } Evening  
Psal. 22. } Prayer.*



Y God, my God (look upon me) why hast thou forsaken me: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou didst deliver them.

5 They called upon thee, and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worm and no man: a very scorn of men, and the outcast of the people.

7 All they that see me, laugh me to scorn: they shoot out their lips, and shake their heads, saying,

8 He

## Moneth. The iiii. day.

8 He trusted in God that he would deliver him:  
him deliver him, if he will have him.

9 But thou art he that took me out of my mothers wombe: thou wast my hope when I hanged  
upon my mothers breasts.

10 I have been left unto thee ever since I was  
born: thou art my God even from my mothers  
wombe.

11 O go not from me, for trouble is hard at  
hand: and there is none to help me.

12 Many oxen are come about me: fat buls of  
Babylon close me in on everie side.

13 They gape upon me with their mouthes: as  
it were a ramping and roaring lion.

14 I am poured out like water, and all my bones  
are out of joynt: my heart also in the midst of my  
bodie is even like melting wax.

15 My strength is dried up like a potsheard, and  
my tongue cleaveth to my gummets: and thou shalt  
bring me into the dust of death.

16 For (many) dogs are come about me: and the  
counsell of the wicked layeth siege against me.

17 They pierced my hands and my feet, I may  
tell all my bones: they stand staring and looking  
upon me.

18 They part my garments among them: and  
cast lots upon my vesture.

19 But be not thou far from me, O Lord: thou  
art my succour, haste thee to help me.

20 Deliver my soul from the sword: my dar-  
ling from the power of the dog.

21 Save me from the lions mouth: thou hast  
heard me also from among the horns of the  
unicorns.

22 I will declare thy Name unto my brethrene  
in the midst of the congregation will I praise  
thee.

23 O praise the Lord, ye that fear him: magni-  
fie him, all ye of the seed of Jacob, and fear him all  
ye seed of Israel.

24 For he hath not despised nor abhorred the  
low estate of the poor, he hath not hid his face  
from him: but when he called unto him, he heard  
him.

25 My praise is of thee in the great congrega-  
tion: my vows will I perform in the sight of them  
that fear him.

## Moneth. The v. day.

26 The poor shall eat and be satisfied: that seek after the Lord, shall praise him, heart shall live for ever.

27 All the ends of the world shall remember themselves, and be turned unto the Lord: and the kindreds of the nations shall worship before him.

28 For the kingdom is the Lords: and he is the governour among the people.

29 All such as be fat upon earth: have eaten and worshipped.

30 All they that go down into the dust, shall kneel before him: and no man hath quickened his own soul.

31 My seed shall serve him: they shall be converted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be born, whom the Lord hath made.

*Dominus regit me. Psal. 23.*

**T**he Lord is my Shepherd: therefore can I lack nothing.

2 He shall feed me in a green pasture: and lead me forth beside the waters of comfort.

3 He shall convert my soul: and bring me forth in the paths of righteousness for his Names sake.

4 Yea, though I walk thorow the valley of the shadow of death, I will fear none evil: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a table before me, against them that trouble me: thou hast anointed my head with oil, and my cup shall be full.

6 But thy loving kindnesse and mercie shall follow me all the dayes of my life: and I will dwell in the house of the Lord for ever.

*Domini est terra. } Morning  
Psal. 24. } prayer.*

**T**he earth is the Lords, and all that therein is: the compasse of the world, and they that dwell therein.

2 For he hath founded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise up in his holy place?

4 Even he that hath clean hands, and a pure heart:

## Moneth. The v day.

heart: and that hath not lift up his minde unto  
vanitie, nor sworn to deceive his neighbour.

5 He shall receive the blessing from the Lord:  
and righteousnesse from the God of his salvation.

6 This is the generation of them that seek him:  
even of them that seek thy face, O Jacob.

7 Lift up your heads, O ye gates, and be ye lift  
up, ye everlasting doors: and the King of glorie  
shall come in.

8 Who is the King of glory: it is the Lord  
strong and mighty, even the Lord mighty in battell.

9 Lift up your heads, O ye gates, and be ye lift  
up ye everlasting doors: and the King of glorie  
shall come in.

10 Who is the King of glory: even the Lord of  
hosts, he is the King of glory

*Ad te, Domine. Psal. 25.*

**U**Nto thee, O Lord, will I lift up my soul, my  
God, I have put my trust in thee: O let me  
not be confounded, neither let mine enemies tri-  
umph over me.

2 For all they that hope in thee, shall not be  
ashamed: but such as transgresse without a cause,  
shall be put to confusion.

3 Shew me thy wayes, O Lord: and teach me  
thy paths.

4 Lead me forth in thy truth, and learn me:  
for thou art the God of my salvation, in thee hath  
been my hope all the day long.

5 Call to remembrance, O Lord, thy tender  
mercies: and thy loving kindnesse which hath been  
ever of old.

6 O remember not the finnes and offences of my  
youth: but according to thy mercie think thou up-  
on me (O Lord) for thy goodnesse.

7 Gracious and righteous is the Lord: therefore  
will he teach sinners in the way.

8 Them that be meek shall he guide in judge-  
ment: and such as be gentle, them shall he learn his  
way.

9 All the paths of the Lord are mercie and  
truth: unto such as keep his covenant and his  
testimonies.

10 For thy Names sake, O Lord: be mercifull  
unto my sinne, for it is great.

11 What man is he that feareth the Lord: him  
shall he teach in the way that he shall chuse.

12 His



Moneth. The v. day.

12 His soul shall dwell at ease: and his seed shall inherit the land.

13 The secret of the Lord is among them that fear him: and he will shew them his covenant.

14 Mine eyes are ever looking unto the Lord: for he shall pluck my feet out of the net.

15 Turn thee unto me, and have mercie upon me: for I am desolate and in miserie.

16 The sorrows of my heart are enlarged: bring thou me out of my troubles.

17 Look upon mine adversitie and miserie: and forgive me all my sinne.

18 Consider mine enemies, how many they be: and they bear a tyrannous hate against me.

19 O keep my soul, and deliver me: let mine enemy be confounded, for I have put my trust in thee.

20 Let perfectnesse and righteous dealing be upon me: for my hope hath been in thee.

21 Deliver Israel, O God: out of all his tribulations.

*Judica me, Domine. Psal. 26.*

**B**E thou my judge, O Lord, for I have walked innocently: my trust hath been also in the Lord, therefore shall I not fall.

2 Examine me, O Lord, and prove me: try me in my reins, and my heart.

3 For thy loving kindnesse is ever before mine eyes: and I will walk in thy truth.

4 I have not dwelt with vain persons: neither will I have fellowship with the deceitfull.

5 I have hated the congregation of the wicked: and will not sit among the ungodly.

6 I will wash mine hands in innocency, O Lord: and so will I go to thine altar.

7 That I may shew the voice of thanksgiving, and tell of all thy wondrous works.

8 Lord, I have loved the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not up my soul with the sinners: nor my life with the blood-thirstie.

10 In whose hands is wickednesse; and their right hands are full of gifts.

11 But as for me, I will walk innocently: O Lord deliver me, and be mercifull unto me.

12 My foot standeth right: I will praise the Lord in the congregations.

*Domine*

Moneth. The v. day.

*Dominus illuminatio.* } *Evening*  
*Psal. 27.* } *Prayer.*

**H**e Lord is my light, and my salvation,  
whom then shall I fear : the Lord is the  
strength of my life, of whom then shall  
I be afraid ?

2 When the wicked ( even mine enemies, and  
my foes ) came upon me to eat up my flesh : they  
stumbled and fell.

3 Though an host of men were laid against me,  
yet shall not my heart be afraid : and though there  
rose up warre against me, yet will I put my trust in  
him.

4 One thing have I desired of the Lord, which I  
will require : even that I may dwell in the house of  
the Lord all the dayes of my life, to behold the  
fair beautie of the Lord, and to visit his Temple.

5 For in the time of trouble he shall hide me in  
his Tabernacle : yea, in the secret place of his dwell-  
ling shall he hide me, and set me up upon a rock of  
stone.

6 And now shall he lift up mine head : above  
mine enemies round about me.

7 Therefore will I offer in his dwelling an obla-  
tion with great gladnesse : I will sing and speak  
praises unto the Lord.

8 Hearken unto my voice, O Lord, when I cry  
unto thee : have mercie upon me, and hear me.

9 My heart hath talked of thee, seek ye my face :  
thy face Lord will I seek.

10 O hide not thou thy face from me : nor cast  
thy servant away in displeasure.

11 Thou hast been my succour : leave me not,  
neither forsake me, O God of my salvation.

12 When my father and my mother forsake me :  
the Lord taketh me up.

13 Teach me thy way, O Lord : and lead me in  
the right way, because of mine enemies.

14 Deliver me not over into the will of mine  
adversaries : for there are false witnesses risen up  
against me, and such as speak wrong.

15 I should utterly have fainted : but that I be-  
leeve verily to see the goodnesse of the Lord in the  
land of the living.

16 O tarry thou the Lords leisure : be strong, and

## Moneth. The v. day.

he shall comfort thine heart, and put thou thy trust in the Lord.

*Ad te, Domine. Psal. 28.*

**U**Nto thee will I cry, O Lord my strength: think no scorn of me, lest if thou make it known enough thou hearest not, I become like them that go down into the pit.

2 Hear the voice of my humble petitions, when I cry unto thee: when I hold up my hands toward the Mercie-seat of thy holy Temple.

3 O pluck me not away (neither destroy me) with the ungodly and wicked doers: which speak friendly to their neighbours, but imagine mischief in their hearts.

4 Reward them according to their deeds: according to the wickednesse of their own inventions,

5 Recompence them after the work of their hands: pay them that they have deserved.

6 For they regard not in their minde the works of the Lord, nor the operation of his hands: therefore shall he break them down, and not build them up.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the whole some defence of his anointed.

10 O save thy people, and give thy blessing unto thine inheritance: feed them, and set them up for ever.

*Afferte Domino. Psal. 29.*

**B**Ring unto the Lord (O ye mightie) bring young rams unto the Lord: ascribe unto the Lord worship and strength.

2 Give the Lord the honour due unto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mightie in operation: the voice of the Lord is a glorious voice.

5 The voice of the Lord breaketh the Cedars: yea, the Lord breaketh the Cedars of Libanus.

6 He

## Moneth. The vi. day.

6 He made them also to skip like a calf: Libanus also and Syron like a young Unicorn.

7 The voice of the Lord divideth the flames of fire, the voice of the Lord shaketh the wilderness: yea, the Lord shaketh the wilderness of Cades.

8 The voice of the Lord maketh the Hinds to bring forth young, and discovereth the thick bushes: in his temple doth everie man speak of his honour.

9 The Lord sitteth above the water flood: and the Lord remaineth a King for ever.

10 The Lord shall give strength unto his people: the Lord shall give his people the blessing of peace.

*Exaltabo te, Domine. ? Morning  
Psal. 30. } prayer.*



Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to triumph over me.

2 O Lord my God, I cried unto thee: and thou hast healed me.

3 Thou Lord hast brought my soul out of hell: thou hast kept my life from them that go down to the pit.

4 Sing praises unto the Lord (O ye Saints of his:) and give thanks to him for a remembrance of his holinesse.

5 For his wrath endureth but the twinkling of an eye, and in his pleasure is life: heavinesse may endure for a night, but joy cometh in the morning.

6 And in my prosperitie I said, I shall never be removed: thou Lord of thy goodnesse hadst made my hill so strong.

7 Thou diddest turn thy face (from me:) and I was troubled.

8 Then cried I unto thee, O Lord: and gate me unto my Lord right humbly.

9 What profit is there in my blood: when I go down to the pit?

10 Shall the dust give thanks unto thee: or shall it declare thy truth?

11 Hear, O Lord, and have mercie upon me: Lord be thou my helper.

12 Thou hast turned my heavinesse into joy: thou hast put off my sackcloth, and girded me with gladnesse.

N 2

13 There

Moneth. The vi. day.

13 Therefore shall everie good man sing of thy praise without ceasing: O my God, I will give thanks unto thee for ever.

*In te, Domine, speravi. Psal. 31.*

**I**N thee, O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

2 Bow down thine ear to me: make haste to deliver me.

3 And be thou my strong rock, and the hold of defence: that thou mayest save me.

4 For thou art my strong rock, and my castle: be thou also my guide, and lead me for thy Name sake.

5 Draw me out of the net that they have hid privily for me: for thou art my strength.

6 Into thy hand I commend my spirit: for thou hast redeemed me, O Lord, thou God of truth.

7 I have hated them that hold of superstitious vanities: and my trust hath been in the Lord.

8 I will be glad and rejoyce in thy mercie: for thou hast considered my trouble, and hast known my soul in adversities.

9 Thou hast not shut me up into the hand of the enemy: but hast set my feet in a large room.

10 Have mercie upon me, O Lord, for I am in trouble: and mine eye is consumed for verie heaviness, yea, my soul and my bodie.

11 For my life is waxen old with heaviness: and my yeers with mourning.

12 My strength faileth me because of mine iniquitie: and my bones are consumed.

13 I became a reproof among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conveyed themselves from me.

14 I am clean forgotten as a dead man out of minde: I am become like a broken vessell.

15 For I have heard the blasphemie of the multitude: and fear is on everie side, while they conspire together against me, and take their counsell to take away my life.

16 But my hope hath been in thee, O Lord: I have said, Thou art my God.

17 My time is in thy hand, deliver me from the hand of mine enemies: and from them that persecute me.

## Moneth. The vi. day.

18 Shew thy servant the light of thy countenance : and save me for thy mercies sake.

19 Let me not be confounded, O Lord, for I have called upon thee : let the ungodly be put to confusion, and be put to silence in the grave.

20 Let the lying lips be put to silence : which cruelly, disdainfully, and despightfully speak against the righteous.

21 O how plentiful is thy goodnesse, which thou hast laid up for them that fear thee : and that thou hast prepared for them that put their trust in thee, even before the soundes of men !

22 Thou shalt hide them privily by thine own presence, from the provoking of all men : thou shalt keep them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord : for he hath shewed me marvellous great kindnesse in a strong citie.

24 And when I made haste, I said : I am cast out of the sight of thine eyes.

25 Neverthelesse, thou heardest the voice of my prayer : when I cried unto thee.

26 O love the Lord, all ye his Saints : for the Lord preserveth them that are faithfull, and plentifully rewardeth the proud doer.

27 Be strong, and he shall stablish your heart : all ye that put your trust in the Lord.

*Beati quorum.* } *Evening*  
*Psal. 32.* } *prayer.*

**B**lessed is he whose unrighteousnesse is forgiven : and whose sinne is covered.

2 Blessed is the man unto whom the Lord imputeth no sinne : and in whose spirit there is no guile.

3 For while I held my tongue : my bones consumed away through my daily complaining.

4 For thy hand is heavie upon me day and night : and my moisture is like the drought in summer.

5 I will knowledge my sinne unto thee : and mine unrighteousnesse have I not hid.

6 I said, I will confesse my finnes unto the Lord : and so thou forgavest the wickednesse of my sinne.

7 For this shall every one that is godly, make his prayer unto thee in a time when thou mayest

## Moneth. The vi. day

be found : but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserve me from trouble : thou shalt compass me about with songs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou shalt go : and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which have no understanding : whose mouthes must be holden with bit and bridle, lest they fall upon thee.

11 Great plagues remain for the ungodly : but whoso putteth his trust in the Lord, mercie embraceth him on everie side.

12 Be glad, O ye righteous, and rejoyce in the Lord : and be joyfull all ye that are true of heart.

*Exultate, justi. Psal. 33.*

**R**ejoyce in the Lord, O ye righteous : for it becometh well the just to be thankfull.

2 Praise the Lord with harp : sing Psalms unto him with the Lute, and instrument of ten strings.

3 Sing unto the Lord a new song : sing praises lustily (unto him) with a good courage.

4 For the word of the Lord is true : and all his works are faithfull.

5 He loveth righteousness and judgement : the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heavens made : and all the hosts of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heape : and layeth up the deep as in a treasure house.

8 Let all the earth fear the Lord : stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done : he commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought : and maketh the devices of the people to be of none effect, and casteth out the counsels of Princes.

11 The counsell of the Lord shall endure for ever : and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord  
Jehovah :

## Moneth. The vi. day.

Jehovah : and blessed are the folk that he hath chosen to him to be his inheritance.

13 The Lord looked down from heaven, and beheld all the children of men : from the habitation of his dwelling he considereth all them that dwell in the earth.

14 He fashioneth all the hearts of them : and understandeth all their works.

15 There is no King that can be saved by the multitude of an host : neither is any mightie man delivered by much strength.

16 A horse is counted but a vain thing to save a man : neither shall he deliver any man by his great strength.

17 Behold, the eye of the Lord is upon them that fear him : and upon them that put their trust in his mercie.

18 To deliver their souls from death : and to feed them in the time of dearth.

19 Our soul hath patiently tarried for the Lord : for he is our help and our shield.

20 For our heart shall rejoyce in him : because we have hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be upon us : like as we do put our trust in thee.

*Benedicamus Domino. Psal. 34.*

**I** Will alway give thanks unto the Lord : his praise shall ever be in my mouth.

2 My soul shall make her boast of the Lord : the humble shall hear thereof and be glad.

3 O praise the Lord with me : and let us magnifie his Name together.

4 I sought the Lord, and he heard me : yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightened : and their faces were not ashamed.

6 Lo, the poor crieth, and the Lord heareth him : yea, and saveth him out of all his troubles.

7 The Angel of the Lord carrieth round about them that fear him : and delivereth them.

8 O taste and see how gracious the Lord is : blessed is the man that trusteth in him.

9 O fear the Lord ye that be his Saints : for they that fear him, lack nothing.



## Moneth. The vii. day.

10 The lions do lack and suffer hunger : but they which seek the Lord, shall want no manner of thing that is good.

11 Come ye children, and hearken unto me : I will teach you the fear of the Lord.

12 What man is he that lusteth to live, and would fain see good dayes : keep thy tongue from evil, and thy lips that they speak no guile.

13 Eschew evill and do good : seek peace, and ensue it.

14 The eyes of the Lord are over the righteous, and his ears are open unto their prayers.

15 The countenance of the Lord is against them that do evil : to root out the remembrance of them from the earth.

16 The righteous cry, and the Lord heareth them, and delivereth them out of all their troubles.

17 The Lord is nigh unto them that are of a contrite heart : and will save such as be of an humble spirit.

18 Great are the troubles of the righteous : but the Lord delivereth him out of all.

19 He keepeth all his bones : so that not one of them is broken.

20 But misfortune shall slay the ungodly : and they that hate the righteous, shall be desolate.

21 The Lord delivereth the souls of his servants : and all they that put their trust in him, shall not be destitute.

*Judica me, Domine. } { Morning  
Psal. 35. } { prayer.*

**P**Lead thou my cause, O Lord, with them that strive with me : and fight thou against them that fight against me.

2 Lay hand upon the shield and buckler : and stand up to help me.

3 Bring forth the spear, and stop the way against them that persecute me : say unto my soul, I am thy salvation.

4 Let them be confounded and put to shame, that seek after my soul : let them be turned back, and brought to confusion that imagine mischief for me.

5 Let them be as the dust before the winde : and the Angel of the Lord scattering them.

6 Let

## Moneth. The vii. day.

6 Let their way be dark and slipperie : and let the Angel of the Lord persecute them.

7 For they have privily laid their net to destroy me without a cause : yea, even without a cause have they made a pit for my soul.

8 Let a sudden destruction come upon him unawares, and his net that he hath laid privily, catch himself : that he may fall into his own mischief.

9 And my soul, be joyfull in the Lord : it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poor from him that is too strong for him : yea, the poor, and him that is in miserie, from him that spoileth him.

11 False witnesse did rise up : they laid to my charge things that I knew not.

12 They rewarded me evill for good : to the great discomfort of my soul.

13 Neverthelesse, when they were sick, I put on sackcloth, and humbled my soul with fasting : and my prayer shall turn into mine own bosome.

14 I behaved my self as though it had been my friend or my brother : I went heavily as one that mourneth for his mother.

15 But in mine adversitie they rejoyced, and gathered them together : yea, the very abjects came together against me unawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers : which gnashed upon me with their teeth.

17 Lord, how long wilt thou look upon this : O deliver my soul from the calamities which they bring on me, and my darling from the lions.

18 So will I give thee thanks in the great congregation : I will praise thee among much people.

19 O let not them that are mine enemies triumph over me ungodly : neither let them wink with their eyes that hate me without a cause.

20 And why ? their communing is not for peace : but they imagine deceitfull words against them that are quiet in the land.

21 They gaped on me with their mouths, and said : Fie on thee, fie on thee, we saw it with our eyes.

22 This thou hast seen, O Lord : hold not thy tongue

## Moneth. The vii. day.

tongue then, go not farre from me, O Lord.

23 Awake and stand up to judge my quarrell:  
avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according  
to thy righteousness: and let them not triumph  
over me.

25 Let them not say in their hearts There, there,  
so would we have it: neither let them say, We  
have devoured him.

26 Let them be put to confusion and shame to-  
gether that rejoyce at my trouble, let them be clo-  
thed with rebuke and dishonour, that boast them-  
selves against me.

27 Let them be glad and rejoyce, that favour my  
righteous dealing: yea, let them say alway, Blessed  
be the Lord, which hath pleasure in the prosperitie  
of his servant.

28 As for my tongue, it shall be talking of  
thy righteousness: and of thy praise all the day  
long.

*Dixit iniustus. Psal. 36.*

**M**Y heart sheweth me the wickednesse of the  
ungodly: that there is no fear of God be-  
fore his eyes.

2 For he flattereth himself in his own sight:  
untill his abominable finne be found out.

3 The words of his mouth are unrighteous, and  
full of deceit: he hath left off to behave himself  
wisely, and to do good.

4 He imagineth mischief upon his bed, and hath  
set himself in no good way: neither doth he ab-  
hor any thing that is evill.

5 Thy mercie (O Lord) reacheth unto the hea-  
vens: and thy faithfulness unto the clouds.

6 Thy righteousness standeth like the strong  
mountains: thy Judgements are like the great  
deep.

7 Thou Lord shalt save both man and beast,  
How excellent is thy mercie, O God: and the chil-  
dren of men shall put their trust under the shadow  
of thy wings.

8 They shall be satisfied with the plenteousnesse  
of thy house: and thou shalt give them drink of  
thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy  
Light shall we see light.

10 O continue forth thy loving kindness unto  
them

them that know thee: and thy righteousness unto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the ungodly cast me down.

12 There are they fallen (all) that work wickedness: they are cast down, and shall not be able to stand.

*Noli emulari.* } Evening  
*Psal. 57.* } prayer.



Ret not thy self because of the ungodly: neither be thou envious against the evill doers.

2 For they shall soon be cut down like the grasse: and be withered even as the green herb.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall give thee thy hearts desire.

5 Commit thy way unto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousness as clear as the light: and thy just dealing as the noon day.

7 Hold thee still in the Lord, and abide patiently upon him: but grieve not thy self at him whose way doth prosper, against the man that doth after evill counsels.

8 Leave off from wrath, and let go displeasure: fret not thy self, else shalt thou be moved to do evill.

9 Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

10 Yet a little while, and the ungodly shall be clean gone: thou shalt look after his place, and he shall be away.

11 But the meek spirited shall possess the earth: and shall be refrethed in the multitude of peace.

12 The ungodly seeketh counsell against the just: and gnasheth upon him with his teeth.

13 The Lord shall laugh him to scorn: for he hath seen that his day is coming.

14 The ungodly have drawn out the sword, and have bent their bow: to cast down the poor and needie, and to slay such as be of a right conversation.

15 Their sword shall go thorow their own heart: and their bowes shall be broken.

## Moneth. The vii. day.

16 A small thing that the righteous hath :  
better then great riches of the ungodly.

17 For the arms of the ungodly shall be broken  
and the Lord upholdeth the righteous.

18 The Lord knoweth the dayes of the godly  
and their inheritance shall endure for ever.

19 They shall not be confounded in the pre-  
lous time : and in the dayes of dearth they shall  
have enough.

20 As for the ungodly they shall perish, and the  
enemies of the Lord shall consume as the fat of  
lambs : yea, even as the smoke shall they consume  
away.

21 The ungodly borroweth, and payeth not  
again : but the righteous is mercifull and li-  
berall.

22 Such as be blessed of God, shall possesse the  
land : and they that be cursed of him, shall be  
rooted out.

23 The Lord ordereth a good mans going : and  
maketh his way acceptable to himself.

24 Though he fall, he shall not be cast away :  
for the Lord upholdeth him with his hand.

25 I have been young, and now am old : and yet  
saw I never the righteous forsaken, nor his seed  
begging their bread.

26 The righteous is ever mercifull, and lendeth :  
and his seed is blessed.

27 Flee from evill, and do the thing that is  
good : and dwell for evermore.

28 For the Lord loveth the thing that is right :  
he forsaketh not his that be godly, but they are  
preserved for ever.

29 The righteous shall be punished : as for the  
seed of the ungodly, it shall be rooted out.

30 The righteous shall inherit the land : and  
dwell therein for ever.

31 The mouth of the righteous is exercised in  
wisdom : and his tongue will be talking of judge-  
ment.

32 The Law of his God is in his heart : and his  
goings shall not slide.

33 The ungodly seeth the righteous : and seek-  
eth occasion to slay him.

34 The Lord wil not leave him in his hand : nor  
condemn him when he is judged.

35 Hope thou in the Lord, and keep his way, and

## Moneth. The viii. day. —

he shall promote thee, that thou shalt possesse the land: when the ungodly shall perish, thou shalt see it.

36 I my self have seen the ungodly in great power: and flourishing like a green bay tree.

37 And I went by, and lo, he was gone: I sought him, but his place could no where be found.

38 Keep innocencie, and take heed unto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressours, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.

40 But the salvation of the righteous cometh of the Lord: which is also their strength in the time of trouble.

41 And the Lord shall stand by them and save them: he shall deliver them from the ungodly, and shall save them, because they put their trust in him.

*Domine, ne in furore.* } { *Morning*  
*Psal. 38.* } { *prayer.*

**P**ut me not to rebuke (O Lord) in thine anger: neither chasten me in thy heauie displeasure.

2 For thine arrows stick fast in me: and thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesse are gone over mine head: and are like a sore burden too heauie for me to bear.

5 My wounds stink, and are corrupt: through my foolishnesse.

6 I am brought into so great trouble and misery: that I go mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my bodie.

8 I am feeble and sore smitten: I have roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand  
| looking

## Moneth. The viii. day.

looking upon my trouble : and my kinsmen stood  
afarre off.

12 They also that sought after my life, laid  
snares for me : and they that went about to do me  
evill, talked of wickednesse, and imagined deceit all  
the day long.

13 As for me, I was like a deaf man, and heard  
not : and as one that is dumb, which doth not  
open his mouth.

14 I became even as a man that heareth not : and  
in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust :  
thou shalt answer for me, O Lord my God.

16 I have required that they (even mine enemies)  
should not triumph over me : for when my foot  
slipt, they rejoyced greatly against me.

17 And I truly am set in the plague : and my  
heaviness is ever in my sight.

18 For I will confesse my wickednesse : and be  
sorrie for my sinne.

19 But mine enemies live, and are mightie : and  
they that hate me wrongfully, are many in number.

20 They also that reward evill for good, are  
against me : because I follow the thing that  
good is.

21 Forsake me not, O Lord my God : be not  
thou farre from me.

22 Haste thee to help me : O Lord God of my  
salvation.

*Dixi, custodiam. Psal. 39.*

**I** Said, I will take heed to my wayes : that I offend  
not in my tongue.

2 I will keep my mouth as it were with a bridle  
while the ungodly is in my sight.

3 I held my tongue, and spake nothing : I kept  
silence, yea even from good words, but it was pain  
and grief to me.

4 My heart was hot within me, and while I  
was thus musing, the fire kindled : and at the last  
I spake with my tongue.

5 Lord, let me know mine end, and the number  
of my daies : that I may be certified how long I  
have to live.

6 Behold, thou hast made my dayes as it were  
a span long : and mine age is even as nothing in  
respect of thee, and verily everie man living is al  
together vanitie.

## Moneth. The viii. day.

7 For man walketh in a vain shadow, and disquieteth himself in vain : he heapeth up riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope : truly my hope is even in thee.

9 Deliver me from all mine offences : and make me not a rebuke unto the foolish.

10 I became dumb, and opened not my mouth : for it was thy doing.

11 Take thy plague away from me : I am even consumed by the means of thy heavie hand.

12 When thou with rebukes dost chasten man for sinne, thou makest his beautie to consume away, like as it were a moth fretting a garment : every man therefore is but vanitie.

13 Hear my prayer, O Lord, and with thine ears consider my calling : hold not thy peace at my tears.

14 For I am a stranger with thee, and a sojourner : as all my fathers were.

15 O spare me a little, that I may recover my strength : before I go hence, and be no more seen.

*Expectans expectavi. Psal. 40.*

**I** Waited patiently for the Lord : and he inclined unto me, and heard my calling.

2 He brought me also out of the horrible pit, out of the mire and clay : and set my feet upon the rock, and ordered my goings.

3 And he hath put a new song in my mouth : even a thanksgiving unto our God.

4 Many shall see it, and fear : and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord : and turned not unto the proud, and to such as go about with lies.

6 O Lord my God, great are thy wondrous works which thou hast done : like as be also thy thoughts which are to us-ward, and yet there is no man that ordereth them unto thee.

7 If I would declare them, and speak of them : they should be more then I am able to expresse.

8 Sacrifice and meat-offering thou wouldest not have : but mine ears hast thou opened.

9 Burnt offerings and sacrifice for sin hast thou not required : then said I, Lo, I come.

10 In the volume of the book, it is written of me,



## Moneth. The viii. day.

me, that I should fulfill thy will, O my God! I am content to do it, yea, thy law is within my heart.

11 I have declared thy righteousness in the great congregation: lo, I will not refrain my lips, O Lord, and that thou knowest.

12 I have not hid thy righteousness within my heart: my talking hath been of thy truth, and of thy salvation.

13 I have not kept back thy loving mercie and truth: from the great congregation.

14 Withdraw not thou thy mercie from me, O Lord: let thy loving kindnesse and thy truth alway preserve me.

15 For innumerable troubles are come about me, my sinnes have taken such hold upon me, that I am not able to look up: yea they are more in number then the hairs of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliver me: make haste (O Lord) to help me.

17 Let them be ashamed and confounded together that seek after my soul to destroy it: let them be driven backward, and put to rebuke that wish me evil.

18 Let them be desolate and rewarded with shame, that say unto me: Fie upon thee, fie upon thee.

19 Let all those that seek thee, be joyfull and glad in thee: and let such as love thy salvation, say alway, The Lord be praised.

20 As for me, I am poor and needie: but the Lord careth for me.

21 Thou art my helper and redeemer: make no long tarrying, O my God.

*Beatus qui intelligit. } { Evening  
Psal. 41. } { prayer.*



Blessed is he that considereth the poor and needie: the Lord shall deliver him in the time of trouble.

2 The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3 The Lord comfort him when he lieth sick upon his bed: make thou all his bed in his sicknesse.

## Moneth. The viii. day.

4 I said, Lord be mercifull unto me : heal my soul, for I have sinned against thee.

5 Mine enemies speak evill of me : When shall he die, and his name perish ?

6 And if he come to see me, he speaketh vanities : and his heart conceiveth falshood within himself, and when he cometh forth he telleth it.

7 All mine enemies whisper together against me : even against me do they imagine this evill.

8 Let the sentence of guiltinesse proceed against him : and now that he lieth, let him rise up no more.

9 Yea, even mine own familiar friend, whom I trusted : which did also eat of my bread, hath laid great wait for me.

10 But be thou mercifull unto me, O Lord : raise thou me up again, and I shall reward them.

11 By this I know thou favourest me : that mine enemy doth not triumph against me.

12 And when I am in my health, thou upholdest me : and shalt set me before thy face for ever.

13 Blessed be the Lord God of Israel : world without end. Amen.

### *Quemadmodum. Psal. 42.*

**L**ike as the Hart desireth the water brooks : so longeth my soul after thee, O God.

2 My soul is athirst for God, yea, even for the living God : when shall I come to appear before the presence of God ?

3 My tears have been my meat day and night : while they daily say unto me, Where is now thy God ?

4 Now when I think thereupon, I pour out my heart by my self : for I went with the multitude, and brought them forth into the house of God.

5 In the voice of praise and thanksgiving : among such as keep holy day.

6 Why art thou so full of heavinesse, O my soul : and why art thou so disquieted within me ?

7 Put thy trust in God : for I will yet give him thanks for the help of his countenance.

8 My God, my soul is vexed within me : therefore will I remember thee, concerning the land of Jordan, and the little hill of Hermon.

9 One deep calleth another, because of the noise

Moneth. The ix. day.

noise of the water-pipes : all thy waves and flouds  
are gone over me.

10 The Lord hath granted his loving kindnesse  
the day time : and in the night season did I sing  
him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, Why  
hast thou forgotten me : Why go I thus heavily  
while the enemy oppresseth me ?

12 My bones are smitten asunder as with  
sword : while mine enemies (that trouble) cast  
in the teeth.

13 Namely, while they say daily unto me: Where  
is now thy God ?

14 Why art thou so vexed, O my soul : and why  
art thou so disquieted within me ?

15 O put thy trust in God : for I will yet thank  
him which is the help of my countenance, and my  
God.

*Indica me, Deus. Psal. 43.*

**G**ive sentence with me, O God, and defend my  
cause against the ungodly people : O deliver  
me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast  
thou put me from thee : and why go I so heavily,  
while the enemy oppresseth me ?

3 O send out thy light and thy truth, that they  
may lead me: and bring me unto thy holy hill, and  
to thy dwelling.

4 And that I may go unto the Altar of God, even  
unto the God of my joy & gladnesse: and upon the  
Harp will I give thanks unto thee, O God my God.

5 Why art thou so heavy, O my soul : and why  
art thou so disquieted within me ?

6 O put thy trust in God ; for I will yet give  
him thanks which is the help of my countenance, and  
my God,

*Deus auribus. } Morning  
Psal. 44. } prayer.*



**W**E have heard with our ears, O God,  
our fathers have told us : what thou  
hast done in their time of old.

2 How thou hast driven out the  
heathen with thy hand, and planted  
them in : how thou hast destroyed the nations,  
and cast them out.

## Moneth. Theix day.

3 For they gate not the land in possession through their own sword : neither was it their own arm that helped them.

4 But thy right hand, and thine arm, and the light of thy countenance : because thou hadst a favour unto them.

5 Thou art my King, O God : send help unto Jacob.

6 Through thee will we overthrow our enemies : and in thy Name will we tread them under that rise up against us.

7 For I will not trust in my bowe : it is not my sword that shall help me.

8 But it is thou that savest us from our enemies : and puttest them to confusion that hate us.

9 We make our boast of God all day long : and will praise thy Name for ever.

10 But now thou art far off, and puttest us to confusion : and goest not forth with our armies.

11 Thou makest us to turn our backs upon our enemies : so that they which hate us, spoil our goods.

12 Thou lettest us to be eaten up like sheep : and hast scattered us among the heathen.

13 Thou sellest thy people for nought : and takest no money for them.

14 Thou makest us to be rebuked of our neighbours : to be laughed to scorn, and had in derision of them that are round about us.

15 Thou makest us to be a by-word among the heathen : and that the people shake their heads at us.

16 My confusion is daily before me : and the shame of my face hath covered me.

17 For the voice of the slanderer and blasphemer : for the enemy and avenger.

18 And though all this be come upon us, yet do we not forget thee : nor behave our selves frowardly in thy Covenant.

19 Our heart is not turned back : neither our steps gone out of thy way.

20 No not when thou hast smitten us into the place of dragons : and covered us with the shadow of death.

21 If we have forgotten the Name of our God, and holden up our hands to any strange god : shall not God search it out ? for he knoweth the verie secrets of the heart.

32 For

## Moneth. The ix day.

22 For thy sake also are we killed all the day long: and are counted as sheep appointed to be slain.

23 Up Lord, why sleepest thou: awake, and be not absent from us for ever.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soul is brought low, even unto the dust: our belly cleaveth unto the ground.

26 Arise, and help us: and deliver us for thy mercies sake.

*Eructavit cor meum. Psal. 45.*

**M**Y heart is inditing of a good matter: I speak of the things which I have made unto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for ever.

4 Gird thee with thy sword upon thy thigh, O thou most mighty: according to thy worship and renown.

5 Good luck have thou with thine honour: ride on, because of the word of truth, of meeknesse, and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrows are very sharp, and the people shall be subdued unto thee: even in the middelt among the Kings enemies.

7 Thy seat (O God) endureth for ever: the Scepter of thy Kingdome is a right Scepter.

8 Thou hast loved righteousnesse, and hated iniquitie: wherefore God (even thy God) hath appointed thee with the oil of gladnesse above thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Calsia: out of the Ivorie palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hand did stand the Queen in a vesture of gold, (wrought about with divers colours)

11 Harken (O daughter) and consider, incline thine ear: forget also thine own people, and thy fathers house.

12 So shall the king have pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And

## Moneth. The ix. day.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought gold.

15 She shall be brought unto the King in raiment of needle-work: the virgins that be her fellows shall bear her companie, and shall be brought unto thee.

16 With joy and gladnesse shall they be brought: and shall enter into the Kings palace.

17 In stead of thy fathers thou shalt have children: whom thou mayest make Princes in all lands.

18 I will remember thy Name from one generation unto another: therefore shall the people give thanks unto thee world without end.

*Deus noster refugium. Psal. 45.*

**G**OD is our hope and strength: a verie present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the Sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The rivers of the flood thereof shall make glad the city of God: the holy place of the Tabernacle of the most Higheft.

5 God is in the midst of her, therefore shall she not be removed: God shall help her, and that right early.

6 The heathen make much ado, and the kingdomes are moved: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hosts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what destruction he hath brought upon the earth.

9 He maketh wars to cease in all the world: he breaketh the bowe, and knappeth the spear in sunder; and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The

## Moneth. The ix. day.

11 The Lord of hosts is with us : the God of Jacob is our refuge.

*Omnes gentes, plaudite.* } *Evening*  
*Psal. 47.* } *prayer.*



Clap your hands together ( all ye people : ) O sing unto God with the voice of melodie.

2 For the Lord is high and to be feared : he is the great King up on all the earth.

3 He shall subdue the people under us : and the nations under our feet.

4 He shall chuse out an heritage for us : even the worship of Jacob whom He loved.

5 God is gone up with a merrie noise : and the Lord with the sound of the trump.

6 O sing praises, sing praises unto ( our ) God : O sing praises, sing praises unto our King.

7 For God is the King of all the earth : sing ye praises with understanding.

8 God reigneth over the heathen : God sitteth upon his holy seat.

9 The Princes of the people are joyned unto the people of the God of Abraham : for God ( which is very high exalted ) doth defend the earth as it were with a shield.

*Magna Dominus. Psal. 48.*

**G**reat is the Lord, and highly to be praised : in the city of our God, even upon his holy hill.

2 The hill of Sion is a fair place, and the joy of the whole earth : upon the north side lieth the city of the great King, God is well known in her palaces as a sure refuge.

3 For lo, the Kings of the earth : are gathered and gone by together.

4 They marvelled to see such things : they were astonied, and suddenly cast down.

5 Fear came there upon them, and sorrow : as upon a woman in her travell.

6 Thou shalt break the ships of the sea : through the east winde.

7 Like as we have heard, so have we seen in the city of the Lord of hosts, in the city of our God : God upholdeth the same for ever.

8 We wait for thy loving kindnesse ( O God : ) in the midst of thy temple.

## Moneth. The ix. day.

9 O God, according unto thy Name, so is thy praise unto the worlds end : thy right hand is full of righteousness.

10 Let the mount Sion rejoyce, and the daughters of Judah be glad : because of thy judgements.

11 Walk about Sion, and go round about her : and tell the towers thereof.

12 Mark well her bulwarks, set up her houses : that ye may tell them that come after.

13 For this God is our God for ever and ever : he shall be our guide unto death.

*Audite hec, omnes. Psal. 49.*

**O** Hear ye this, all ye people : ponder it with your ears, all ye that dwell in the world.

1 High and low, rich and poor : one with another.

2 My mouth shall speak of wisdom : and my heart shall muse of understanding,

3 I will incline mine ear to the parable : and shew my dark speech upon the harp.

4 Wherefore should I fear in the dayes of wickednesse : and when the wickednesse of my heels compasseth me round about ?

5 There be some that put their trust in their goods : and boast themselves in the multitude of their riches.

6 But no man may deliver his brother : nor make agreement unto God for him.

7 For it cost more to redeem their souls : so that he must let that alone for ever.

8 Yea, though he live long : and see not the grave.

9 For he seeth that wise men also die, and perish together : as well as the ignorant and foolish, and leave their riches for other.

10 And yet they think that their houses shall continue for ever : and that their dwelling places shall endure from one generation to another, and call the lands after their own names.

11 Neverthelesse, man will not abide in honour : seeing he may be compared unto the beasts that perish, this is the way of them.

12 This is their foolishnesse : and their posterity praise their saying.

13 They lie in the hell like sheep, death gaweth upon them, and the righteous shall have domination over them in the morning : their beantie shall

consume



# Moneth. The x. day.

consume in the sepulchre out of their dwelling.

15 But God hath delivered my soul from the place of hell: for he shall receive me.

16 Be not thou afraid, though one be made rich, or if the glorie of his house be increased.

17 For he shall carrie nothing away with him when he dieth: neither shall his pomp follow him.

18 For while he lived, he counted himself a happie man: and so long as thou doest well unto thy self, men will speak good of thee.

19 He shall follow the generation of his fathers, and shall never see light.

20 Man being in honour hath no understanding: but is compared unto the beasts that perish.

*Deus deorum. } Morning  
Psal. 50. } prayer.*

**H**e Lord, even the most mightie God hath spoken: and called the world from the rising up of the Sunne, unto the going down thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keep silence: there shall go before him a consuming fire, and a mightie tempest shalbe stirred up round about him.

4 He shall call the heaven from above: and the earth that he may judge his people.

5 Gather my Saints together unto me: those that have made a covenant with me with sacrifice.

6 And the heavens shall declare his righteousness: for God is judge himself.

7 Hear, O my people, and I will speak: I my self will testifie against thee, O Israel, for I am God, even thy God.

8 I will not reprove thee because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.

9 I will take no bullock out of thine house: nor he-goats out of thy folds.

10 For all the beasts of the forrest are mine: and so are the cattels upon a thousand hills.

11 I know all the fowls upon the mountains: and the wilde beasts of the field are in my sight.

12 If I be hungrie, I will not tell thee: for the whole world is mine, and all that is therein.

25 Thinked

## Moneth. The x. day.

13 Thinkest thou that I will eat bulls flesh : and drink the blood of goats ?

14 Offer unto God thanksgiving : and pay thy vows unto the most highest.

15 And call upon me in the time of trouble : so will I hear thee, and thou shalt praise me.

16 But unto the ungodly, said God : why dost thou preach my laws, and takest my covenant in thy mouth ?

17 Whereas thou hatest to be reformed; and hast cast my words behinde thee.

18 When thou sawest a thief, thou consentedst unto him : and hast been partaker with the adulterers.

19 Thou hast let thy mouth speak wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brothers: yea, and hast slandered thine own mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am even such a one as thy self : but I will reprove thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God : lest I pluck you away, and there be none to deliver you.

23 Whoso offereth me thanks and praise, he honoureth me : and to him that ordereth his conversation right, will I shew the salvation of God.

*Miserere mei, Deus. Psal. 51.*

**H**Ave mercy upon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

1 Wash me througly from my wickednesse : and cleanse me from my sinne.

2 For I knowledg my faults : and my sinne is ever before me.

3 Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be justified in thy saying, and clear when thou art judged.

4 Behold, I was shapen in wickednesse : and in sin hath my mother conceived me.

5 But lo, thou requirest truth in the inward parts: and shalt make me to understand wisdom secretly.

6 Thou shalt purge me with hyssop, and I shall be clean: thou shalt wash me, and I shall be whiter then snow.

7 Thou

## Moneth. The x. day.

8 Thou shalt make me hear of joy and gladnes that the bones which thou hast broken, may rejoyce.

9 Turn thy face from my finnes : and put out all my misdeeds.

10 Make me a clean heart (O God:) and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy Spirit from me.

12 O give me the comfort of thy help againe, and stablish me with thy free Spirit.

13 Then shall I teach thy waies unto the wicked, and sinners shall be converted unto thee.

14 Deliver me from blood guiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousness.

15 Thou shalt open my lips, (O Lord:) and my mouth shall shew thy praise.

16 For thou desirest no sacrifice, els would I give it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirit: a broken and contrite heart, O God, shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the wals of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullocks upon thine altar.

*Quid gloriaris? Psal. 52.*

**W**hy boastest thou thy self, thou tyrant: that thou canst do mischief?

2 Whereas the goodnesse of God: endureth yet daily.

3 Thy tongue imagineth wickednesse: and with lies thou cuttest like a sharp rator.

4 Thou hast loved unrighteousnesse more then goodnesse: and to talk of lies more then righteousness.

5 Thou hast loved to speak all words that may do hurt: O thou false tongue.

6 Therefore shall God destroy thee for ever: he shall rake thee, and pluck thee out of thy dwelling, and root thee out of the land of the living.

7 The righteous also shall see this, and feare: and shall laugh him to scorn.

8 Lo, this is the man that took not God for his strength: but trusted unto the multitude of


## Moneth. The x. day.

his riches, and strengthened himself in his wickednesse.

9 As for me, I am like a green olive tree in the house of God: my trust is in the tender mercie of God for ever and ever.

10 I will alwaies give thanks unto thee for that thou hast done: and I will hope in thy Name, for thy saints like it well.

*Dixit insipiens, Evening  
Psal. 53. Prayer.*

 He foolish body hath said in his heart: There is no God.

2 Corrupt are they, and become abominable in their wickednesse: there is none that doth good.

3 God looked down from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doth good, no not one.

5 Are not they without understanding that work wickednesse: eating up my people as if they would eat bread? they have not called upon God.

6 They were afraid where no fear was: for God hath broken the bodies of them that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the salvation were given to Israel out of Sion: Oh that the Lord would deliver his people out of captivitie.

8 Then should Jacob rejoyce: and Israel should be right glad.

*Deus, in nomine. Psal. 54.*

**S**Ave me, O God, for thy Names sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seek after my soul.

4 Behold, God is my helper: the Lord is with them that uphold my soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

## Morieth. The x. day.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord; because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

*Exaudi, Deus. Psal. 55.*

**H**ear my prayer, O God: and hide not thy self from my petition.

2 Take heed unto me, and hear me: how I mourn in my prayer, and am vexed.

3 The enemy crieth so, and the ungodly cometh on so fast: for they are minded to do me some mischief; so maliciously are they set against me.

4 My heart is disquieted within me: and the fear of death is fallen upon me.

5 Fearfulness and trembling are come upon me; and an horrible dread hath overwhelmed me.

6 And I said, Oh that I had wings like a dove! for then would I flee away, and be at rest.

7 Lo, then would I get me away farre off: and remain in the wilderness.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy their tongues (O Lord) and divide them: for I have spied unrighteousnesse and strife in the city.

10 Day and night they go about within the wals thereof: mischief also and sorrow are in the midst of it.

11 Wickednesse is therein: deceit and guile go not out of their streets.

12 For it is not an open enemy that hath done me this dishonour: for then I could have borne it.

13 Neither was it mine adversary that did magnifie himself against me: for then (peradventure) I would have hid my self from him.

14 But it was even thou my companion: my guide, and mine own familiar friend.

15 We took sweet counsell together: and walked in the house of God as friends.

16 Let death come hastily upon them, and let them go down quick into hell: for wickednesse is in their dwellings, and among them.

17 As for me, I will call upon God: and the Lord shall save me.

## Moneth. The xi. day.

18 In the evening and morning, and at noon day will pray, and that instantly : and he shall hear my voice.

19 It is he that hath delivered my soul in peace from the battell that was against me : for there were many with me.

20 Yea, even God that endureth for ever shall hear me, and bring them down : for they will not turn, nor fear God.

21 He laid his hands upon such as be at peace with him : and he brake his covenant.

22 The words of his mouth were softer then butter, having warre in his heart : his words were smother then oyl, and yet be they very swords.

23 O cast thy burthen upon the Lord, and he shall nourish thee : and shall not suffer the righteous to fall for ever.

24 And as for them : thou, O God, shalt bring them into the pit of destruction.

25 The blood thirstie and deceitfull men, shall not live out half their dayes : neverthelesse, my trust shall be in thee, O Lord.

*Miserere mei, Deus. } { Morning  
Psal. 56. } { prayer.*



Be mercifull unto me, O God, for man goeth about to devour me : he is daily fighting, and troubling me.

2 Mine enemies are daily in hand to swallow me up : for they be many that fight against me, O thou most highest.

3 Neverthelesse, though I am sometime afraid : yet put I my trust in thee.

4 I will praise God, because of his word : I have put my trust in God, and will not fear what flesh can do unto me.

5 They daily mistake my words : all that they imagine, is to do me evil.

6 They hold altogether, and keep themselves closet and mark my steps, when they lay wait for my soul.

7 Shall they escape for their wickednesse : thou (O God) in thy displeasure shalt cast them down.

8 Thou tellest my sittings, put my tears into thy bottle : are not these things noted in thy book ?

## Moneth. The xi. day.

9 Whensoever I call upon thee, then shall mine enemies be put to flight : this I know, for God is on my side.

10 In Gods word will I rejoyce : in the Lords word will I comfort me.

11 Yea, in God have I put my trust : I will not be afraid what man can do unto me.

12 Unto thee ( O God ) will I pay my vow : unto thee will I give thanks.

13 For thou hast delivered my soul from death, and my feet from falling : that I may walk before God in the light of the living.

*Miserere mei, Deus. Psal. 57.*

**B**E mercifull unto me, O God, be mercifull unto me, for my soul trusteth in thee : and under the shadow of thy wings shall be my refuge, untill this tyrannie be overpast.

2 I will call unto the most high God : even unto the God that shall perform the cause which I have in hand.

3 He shall send from heaven : and save me from the reproof of him that would eat me up.

4 God shall send forth his mercie and truth : my soul is among lions.

5 And I lie even among the children of men ( that are set on fire : ) whose teeth are spears and arrows, and their tongue a sharp sword.

6 Set up thy self, O God, above the heavens : and thy glory above all the earth.

7 They have laid a net for my feet, and pressed down my soul : they have digged a pit before me, and are fallen into the midst of it themselves.

8 My heart is fixed, O God, my heart is fixed : I will sing and give praise.

9 Awake up my glory, awake lute and harp : I my self will awake right early.

10 I will give thanks unto thee, O Lord, among the people : and I will sing unto thee among the nations.

11 For the greatnesse of thy mercie reacheth unto the heavens : and thy truth unto the clouds.

12 Set up thy self, O God, above the heavens : and thy glorie above all the earth.

*Si vere utique. Psal. 58.*

**A**Re your mindes set upon righteousness, O ye congregation : and do ye judge the thing that is right, O ye sonnes of men ?

## Moneth. The xi. day.

2 Yea, ye imagine mischief in your heart upon the earth : and your hands deal with wickednesse.

3 The ungodly are froward even from their mothers wombe : as soon as they be born, they go astray and speak lies.

4 They are as venomous as the poison of a serpent : even like the deaf adder that stoppeth her ears.

5 Which refuseth to hear the voice of the charmer : charm he never so wisely.

6 Break their teeth ( O God ) in their mouths, smite the jaw-bones of the lions, O Lord : let them fall away like water that runneth apace, and when they shoot their arrows, let them be rooted out.

7 Let them consume away like a snail, and be like the untimely fruit of a woman : and let them not see the sunne.

8 Or ever your pots be made hot with thorns : so let indignation vex him, even as a thing that is raw.

9 The righteous shall rejoyce when he seeth the vengeance : he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Verily there is a reward for the righteous : doubtlesse there is a God that judgeth the earth.

*Eripe me de inimicis.* } *Evening*  
*Psal. 59.* } *prayer.*

**D**eliver me from mine enemies ( O God :) defend me from them that rise up against me.

2 O deliver me from the wicked doers : and save me from the blood-thirstie men.

3 For lo, they lie waiting for my soul : the mightie men are gathered against me, without any offence or fault of me, O Lord.

4 They runne and prepare themselves without my fault : arise thou therefore to help me, and behold.

5 Stand up ( O Lord God of hosts ) thou God of Israel, to visit all the heathen : and be not mercifull unto them that offend of malicious wickednesse.

6 They go to and fro in the evening : they  
O 4 grim



## Moneth. The xi. day.

grinne like a dogge, and runne about through the city.

7 Behold, they speak with their mouth, and swords are in their lips: for who doth hear?

8 But thou, O Lord, shalt have them in derision; and thou shalt laugh all the heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth me his goodnesse plenteously; and God shall let me see my desire upon mine enemies.

11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them down, O Lord, our defence.

12 For the sin of their mouth, and for the words of their lips, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perith: and know that it is God that ruleth in Jacob, and unto the ends of the world.

14 And in the evening they will return: grinne like a dog, and will go about the city.

15 They will run here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast been my defence and refuge in the day of my trouble.

17 Unto thee ( O my strength ) will I sing: for thou, O God, art my refuge, and my mercifull God.

*Deus, repulisti nos. Psal. 60.*

**O** God thou hast cast us out, and scattered us abroad: thou hast also been displeased, O turn thee unto us again.

2 Thou hast moved the land, and divided it: heal the fores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast given us a drink of deadly wine.

4 Thou hast given a token for such as fear thee: that they may triumph because of the truth.

5 Therefore were thy beloved delivered: help me with thy right hand, and hear me.

6 God hath spoken in his holinesse, I will rejoyce and divide Sichem: and mete out the valley of Succoth.

## Moneth. The xii. day.

7 Gilead is mine, and Manasses is mine : Ephraim also is the strength of my head, Judah is my law-giver.

8 Moab is my washpot, over Edom will I cast out my shoe: Philistia be thou glad of me.

9 Who will lead me into the strong city : who will bring me into Edom ?

10 Hast thou not cast us out, O God : wilt not thou, O God, go out with our hosts ?

11 O be thou our help in trouble : for vain is the help of man ?

12 Through God will we do great acts : for it is he that shall tread down our enemies.

*Exaudi, Deus. Psal. 61.*

**H**ear my crying, O God : give ear unto my prayer.

1 From the ends of the earth will I call upon thee : when my heart is in heavinesse.

2 O set me up upon the rock that is higher then I : for thou hast been my hope, and a strong tower for me against the enemy.

3 I will dwell in thy tabernacle for ever : and my trust shall be under the covering of thy wings.

4 For thou, O Lord, hast heard my desires : and hast given an heritage unto those that fear thy Name.

5 Thou shalt grant the King a long life : that his yeers may endure throughout all generations.

6 He shall dwell before God for ever : O prepare thy loving mercy and faithfulness, that they may preserve him.

7 So will I alwayes sing praise unto thy Name : that I may daily perform my vows.

*Nonne Deo. } { Morning  
Psal. 62 } { prayer.*

**M**y soul truly waiteth still upon God : for of him cometh my salvation.

2 He verily is my strength and my salvation : he is my defence, so that I shall not greatly fall.

3 How long will ye imagine mischief against every man : ye shall be slain all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is onely how to put him out, whom God will exalt : their delight is in lies, they

## Moneth. The xii. day.

give good words with their mouth, but curse with their heart.

5 Neverthelesse my soul, wait thou still upon God: for my hope is in him.

6 He truly is my strength and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rock of my might, and in God is my trust.

8 O put your trust in him alway (ye people) pour out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanity: the children of men are deceitfull upon the weights, they are altogether lighter then vanity it self.

10 O trust not in wrong and robberie, give not your selves unto vanitie: if riches increase, set not your heart upon them.

11 God spake once and twice: I have also heard the same, that power belongeth unto God.

12 And that thou Lord art mercifull: for thou rewardest everie man according to his work.

*Deus, Deus meus. Psal. 63.*

**O** God, thou art my God: early will I seek thee.

1 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and drie land, where no water is.

2 Thus have I looked for thee in holinesse: that I might behold thy power and glorie.

3 For thy loving kindnesse is better then the life it self: my lips shall praise thee.

4 As long as I live will I magnifie thee on this manner: and lift up my hands in thy Name.

5 My soul shall be satisfied even as it were with marrow and fatnesse: when my mouth praiseth thee with joyfull lips.

6 Have I not remembred thee in my bed: and thought upon thee when I was waking?

7 Because thou hast been my helper: therefore under the shadow of thy wings will I rejoyce.

8 My soul hangeth upon thee: thy right hand hath upholden me.

9 These also that seek the hurt of my soul: they shall go under the earth.

10 Let them fall upon the edge of the sword: that they may be a portion for foxes.

11 But

## Moneth. The xii. day.

12 But the King shall rejoyce in God, all they also that swear by him shall be commended: for the month of them that speak lies shall be stopped.

*Exaudi, Deus. Psal. 64.*

**H**ear my voice, O God, in my prayer: preserve my life from fear of the enemy.

2 Hide me from the gathering together of the froward: and from the insurrection of wicked doers.

3 Which have whet their tongue like a sword: and shoot out their arrows, even bitter words.

4 That they may privily shoot at him that is perfect: suddenly do they hit him, and fear not.

5 They courage themselves in mischief: and commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keep secret among themselves, every man in the deep of his heart.

7 But God shall suddenly shoot at them with a swift arrow: that they shall be wounded.

8 Yea, their own tongues shall make them fall: in so much that whoso seeth them shall laugh them to scorn.

9 And all men that see it shall say, This hath God done: for they shall perceive that it is his work.

10 The righteous shall rejoyce in the Lord, and put his trust in him: and all they that are true of heart shall be glad.

*Te decet hymnus. } Evening  
Psal. 65. } prayer.*



**T**hou, O God, art praised in Sion: and unto thee shall the vow be performed in Jerusalem.

2 Thou that hearest the prayer: unto thee shall all flesh come.

3 My misdeeds prevail against me: O be thou mercifull unto our finnes.

4 Blessed is the man whom thou chusest, and receivest unto thee: he shall dwell in thy court, and shall be satisfied with the pleasures of thy house, even of thy holy temple.

5 Thou shalt shew us wonderfull things in thy righteousness, O God of our salvation: thou that

## Moneth. The xii. day.

art the hope of all the ends of the earth, and of them that remain in the broad sea.

6 Which in his strength setteth fast the mountains: and is girded about with power.

7 Which stilleth the raging of the sea: and the noise of his waves, and the madnesse of his people.

8 They also that dwell in the uttermost parts of the earth shall be afraid at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visitest the earth, and bledest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, for so thou providest for the earth.

11 Thou waterest her furrows, thou sendest rain into the little valleys thereof: thou makest it soft with the drops of rain, and bledest the increase of it.

12 Thou crownest the yeer with thy goodnesse and thy clouds drop fatnesse.

13 They shall drop upon the dwellings of the wilderness: and the little hills shall rejoyce on every side.

14 The folds shall be full of sheep: the valleys also shall stand so thick with corn, that they shall laugh and sing.

### *Jubilate Deo. Psal. 66.*

**O** Be joyfull in God all ye lands: sing praises unto the honour of his Name, make his praise to be glorious.

2 Say unto God, O how wonderfull art thou in thy works: through the greatnesse of thy power shall thine enemies be found liars unto thee.

3 For all the world shall worship thee: sing of thee, and praise thy Name.

4 O come hither and behold the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went thorow the water on foot, there did we rejoyce thereof.

6 He ruleth with his power for ever, his eyes behold the people: and such as will not beleeve shall not be able to exalt themselves.

## Moneth. The xii. day.

7 O praise our God ( ye people : ) and make the voice of his praise to be heard.

8 Which holdeth our soul in life : and suffereth not our feet to slip.

9 For thou ( O God ) hast proved us : thou also hast tried us like as silver is tried.

10 Thou broughtest us into the snare : and laydest trouble upon our loyns.

11 Thou sufferedst men to ride over our heads : we went throw fire and water, and thou broughtest us out into a wealthy place.

12 I will go into thy house with burnt offerings : and will pay thee my vows which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer unto thee fat burnt sacrifices, with the incense of rammes : I will offer bullocks and goats.

14 O come hither and hearken, all ye that fear God : and I will tell you what he hath done for my soul.

15 I called unto him with my mouth : and gave him praises with my tongue.

16 If I incline unto wickednesse with my heart : the Lord will not hear me.

17 But God hath heard me : and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer : nor turned his mercy from me.

*Deus misereatur. Psal. 67.*

**G**OD be mercifull unto us, and blesse us : and shew us the light of his countenance, and be mercifull unto us.

2 That thy way may be known upon earth : thy saving health among all nations.

3 Let the people praise thee, O God : yea, let all the people praise thee.

4 O let the nations rejoyce and be glad : for thou shalt judge the folk righteously, and govern the nations upon earth.

5 Let the people praise thee, O God : let all the people praise thee.

6 Then shall the earth bring forth her increase : and God even our own God shall give us his blessing.

7 God shall blesse us : and all the ends of the world shall fear him.

## Moneth. The xiii. day.

*Exurgat Deus.* } *Morning*  
*Psal. 68.* } *prayer.*



Et God arise, and let his enemies be scattered: let them also that hate him, flee before him.

2 Like as the smoak vanissheth, so shalt thou drive them away: and like as wax melterh at the fire, so let the ungodly perish at the presence of God.

3 But let the righteous be glad and rejoyce before God: let them also be merry and joyfull.

4 O sing unto God, and sing praises unto his Name: magnifie him that rideth upon the heavens as it were upon an horse, praise him in his Name, yea, and rejoyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widows: even God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captivitie: but letteth the rannagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest thorow the wildernesse,

8 The earth shook, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, which is the God of Israel.

9 Thon, O God, sentest a gracions rain upon thine inheritance: and refrelhedst it when it was weaxy.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodnesse prepared for the poor.

11 The Lord gave the word: great was the company of the preachers.

12 Kings with their armies did flee, and were discomfited: and they of the houthold divided the spoil.

13 Though ye have lien among the pots, yet shall ye be as the wings of a dove: that is covered with silver wings, and her feathers like gold.

14 When the Almighty scattered kings for their sake: then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: even an high hill, as the hill of Basan.

16 Why

## Moneth. The xiii. day.

16 Why hop ye so, ye high hills? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.

17 The charrets of God are twenty thousand, even thousands of angels: and the Lord is among them, as in the holy place of Sinai.

18 Thou art gone up on high, thou hast led captivitie captive, and received gifts for men: yea, even for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: even the God which helpeth us, and poureth his benefits upon us.

20 He is our God, even the God of whom cometh salvation: God is the Lord by whom we escape death.

21 God shall wound the head of his enemies: and the hairy scalp of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people again, as I did from Basan: mine own will I bring again, as I did sometime from the deep of the sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may bered through the same.

24 It is well seen, O God, how thou goest: how thou my God and King goest in the sanctuarie.

25 The fingers go before, the minstrels follow after: in the midst are the damosels playing with the timbrels.

26 Give thanks, O Israel, unto God the Lord in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Judah their counsell: the princes of Zabulon, and the princes of Nephtthali.

28 Thy God hath sent forth strength for thee: stablish the thing, O God, that thou hast wrought in us.

29 For thy temples sake at Jerusalem: so shall kings bring presents unto thee.

30 When the company of the spearmen, and multitude of the mightie are scattered abroad among the beasts of the people (so that they humbly bring pieces of silver:) and when he hath scattered the people that delight in warre.

31 Then shall the princes come out of Egypt: the



Moneth. The xiii. day.

the Morians land shall loon stretch out her hands unto God.

32 Sing unto God, O ye kingdomes of the earth: O sing praises unto the Lord.

33 Which sitteth in the heavens over all from the beginning: lo, he doth send out his voice, yea, and that a mighty voice.

34 Ascribe ye the power to God over Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: even the God of Israel, he will give strength and power unto his people. Blessed be God.

*Saluum me fac.* } { Evening  
*Psal. 69.* } { prayer.



**S**aluum me, O God: for the waters are come in even unto my soul.

2 I stick fast in the deep mire, where no ground is: I am come into deep waters, so that the floods run over me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God.

4 They that hate me without a cause, are more then the hairs of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I paid them the things that I never took: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause: let not thole that seek thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake have I suffered reproof: shame hath covered my face.

8 I am become a stranger unto my brethrent even an aliant unto my mothers children.

9 For the zeal of thy house hath even eaten me: and the rebukes of them that rebuked thee, are fallen upon me.

10 I wept and chastened my self with fasting: and that was turned to my reproof.

11 I put on sackcloth also: and they jested upon me.

12 They that sit in the gate speak against me: and the drunkards make songs upon me.

13 But, Lord, I make my prayer unto thee: in an acceptable time.

## Moneth. The xiii. day.

14 Hear me, O God, in the multitude of thy mercy: even in the truth of thy salvation.

15 Take me out of the myre that I sink not: O let me be delivered from them that hate me, and out of the deep waters.

16 Let not the water flood drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy loving kindnesse is comfortable: turn thee unto me, according to the multitude of thy mercies.

18 And hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me.

19 Draw nigh unto my soul, and save it: O deliver me, because of mine enemies.

20 Thou hast known my reproof, my shame and my dishonour: mine adversaries are all in thy fight.

21 Thy rebuke hath broken my heart, I am full of heavinesse: I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

22 They gave me gall to eat: and when I was thirsty, they gave me vineger to drink.

23 Let their table be made a snare to take themselves withall: and let the things that should have been for their wealth, be unto them an occasion of falling.

24 Let their eyes be blinded that they see not: and ever bow down their backs.

25 Powre out thine indignation upon them: and let thy wrathfull displeasure take hold of them.

26 Let their habitation be void: and no man to dwell in their tents.

27 For they persecute him whom thou hast smitten: and they talk how they may vex them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousness.

29 Let them be wiped out of the book of the living: and not be written among the righteous.

30 As for me, when I am poor and in heavinesse: thy help (O God) shall lift me up.

31 I will praise the Name of God with a song: and magnifie it with thanksgiving.

32 This also shall please the Lord: better then a bullock that hath horns and hoofs.

33 The

## Moneth. The xiiii. day.

33 The humble shall consider this, and be glad:  
seek ye after God, and your soul shall live.

34 For the Lord heareth the poor: and despiseth  
not his prisoners.

35 Let heaven and earth praise him: the sea and  
all that moveth therein.

36 For God will save Sion, and build the cities  
of Judah: that men may dwell there, and have it  
in possession.

37 The posterity also of his servants shall inherit  
it: and they that love his Name shall dwell therein.

*Deus in adiutorium. Psal. 70.*

**H**Aster thee, O God, to deliver me: make haste to  
help me, O Lord.

2 Let them be ashamed and confounded, that  
seek after my soul: let them be turned backward  
and put to confusion that wish me evil.

3 Let them (for their reward) be soon brought  
to shame: that cry over me, There, there.

4 But let all those that seek thee, be joyfull and  
glad in thee: and let all such as delight in thy sal-  
vation, say alway, The Lord be praised.

5 As for me, I am poor and in miserie: haste  
thee unto me (O God)

6 Thou art my helper, and my Redeemer: O Lord,  
make no long tarrying.

*In te, Domine, speravi. } Morning  
Psal. 71. } prayer.*

**I**n thee, O Lord, have I put my trust, let  
me never be put to confusion: but rid  
me and deliver me in thy righteous-  
nesse, incline thine ear unto me, and  
save me.

2 Be thou my strong hold, whereunto I may al-  
way resort: thou hast promised to help me, for  
thou art my house of defence, and my castle.

3 Deliver me, O my God, out of the hand of the  
ungodly: out of the hand of the unrighteous and  
cruell man.

4 For thou, O Lord God, art the thing that I  
long for: thou art my hope even from my youth.

5 Through thee I have been holden up ever since  
I was born: thou art he that took me out of  
my mothers wombe, my praise shall be alwayes of  
thee.

## Moneth. The xiiii. day.

6 I am become as it were a monster unto many: but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glorie and honour all the day long.

8 Cast me not away in the time of age: forsake me not when my strength faileth me.

9 For mine enemies speak against me, and they that lay wait for my soul, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliver him.

10 Go not far from me, O God: my God, haste thee to help me.

11 Let them be confounded and perish, that are against my soul: let them be covered with shame and dishonour that seek to do me evil.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speak of thy righteousness and salvation: for I know no end thereof.

14 I will go forth in the strength of the Lord God: and will make mention of thy righteousness onely.

15 Thou (O God) hast taught me from my youth up untill now: therefore will I tell of thy wonderful works.

16 Forsake me not, O God, in mine old age, when I am gray headed: untill I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed me, and yet didst thou turn and refresh me: yea, and broughtest me from the deep of the earth again.

19 Thou hast brought me to great honour: and comforted me on every side.

20 Therefore will I praise thee and thy faithfulness (O God) playing upon an instrument of musick: unto thee will I sing upon the harp, O thou holy One of Israel.

21 My lips will be fain when I sing unto thee: and so will my soul whom thou hast delivered.

22 My tongue also shall talk of thy righteousness  
all

## Moneth. The xlii. day.

all the day long : for they are confounded and brought unto shame that seek to do me evill.

*Deus, iudicium. Psal. 72.*

**G**ive the King thy judgements ( O God : ) and thy righteousness unto the Kings sonne.

2 Then shall he judge the people according unto right : and defend the poor.

3 The mountains also shall bring peace : and the little hills righteousness unto the people.

4 He shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer.

5 They shall fear thee as long as the sunne and moon endureth : from one generation to another.

6 He shall come down like the rain into a fleece of wooll : even as the drops that water the earth.

7 In his time shall the righteous flourish : yea, and abundance of peace, so long as the moon endureth.

8 His dominion shall be also from the one sea to the other : and from the flood unto the worlds end.

9 They that dwell in the wilderness shall kneel before him : his enemies shall lick the dust.

10 The kings of Tharsis and of the Isles shall give presents : the kings of Arabia and Saba shall bring gifts.

11 All kings shall fall down before him : all nations shall do him service.

12 For he shall deliver the poor when he crieth : the needie also, and him that hath no helper.

13 He shall be favourable to the simple and needie : and shall preserve the souls of the poor.

14 He shall deliver their souls from falsehood and wrong : and dear shall their blood be in his sight.

15 He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, and daily shall he be praised.

16 There shall be an heap of corn in the earth, high upon the hills : his fruit shall shake like Libanus, and shall be green in the citie, like grasse upon the earth.

17 His Name shall endure for ever, his Name shall remain under the sunne among the posterities

## Moneth. The xiiii. day.

rities : which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, even the God of Israel : which onely doth wonderous things.

19 And blessed be the Name of his Majestie forever : and all the earth shall be filled with his Majesty. Amen. Amen.

*Quam bonus Israel!* { Evening  
*Psal. 73.* { prayer.

**T** Ruly God is loving unto Israel : even unto such as are of a clean heart.

2 Neverthelesse my feet were almost gone: my treadings had well nigh slipped.

3 And why? I was grieved at the wicked : I do also see the ungodly in such prosperitie.

4 For they are in no perill of death : but are lustie and strong,

5 They come in no misfortune like other folk: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride : and overwhelmed with crueltie.

7 Their eyes swell with fatnesse : and they do even what they lust.

8 They corrupt other, and speak of wicked blasphemie : their talking is against the most highest.

9 For they stretch forth their mouth unto the heaven : and their tongue goeth through the world.

10 Therefore fall the people unto them : and thereout suck they no small advantage.

11 Tush (say they) how should God perceive it: is there knowledge in the most highest?

12 Lo, these are the ungodly, these prosper in the world, and these have riches in possession : and I said, Then have I cleansed my heart in vain, and washed mine hands in innocencie.

13 All the day long have I been punished : and chastened every morning.

14 Yea, and I had almost said even as they : but lo, then I should have condemned the generation of thy children.

15 Then thought I to understand this : but it was too hard for me.

16 Untill I went into the sanctuarie of Gods then understood I the end of these men.

17 Namely

## Moneth. The xiiii. day.

17 Namely, how thou doest set them in slippery places: and castest them down, and destroyest them.

18 Oh how suddenly do they consume: perish, and come to a tearfull end!

19 Yea, even like as a dream when one awaketh: so shalt thou make their image to vanish out of the citie.

20 Thus my heart was grieved: and it went even through my reins.

21 So foolish was I and ignorant: even as it were a beast before thee.

22 Nevertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsell: and after that receive me with glory.

24 Whom have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever.

26 For lo, they that forsake thee, shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speak of all thy works (in the gates of the daughter of Sion.)

*Ut quid, Deus? Psal. 74.*

**O** God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheep of thy pasture?

2 O think upon thy congregation: whom thou hast purchased and redeemed of old.

3 Think upon the tribe of thine inheritance: and mount Sion, wherein thou hast dwelt.

4 Lift up thy feet, that thou maiest utterly destroy everie enemy: which hath done evill in thy sanctuary.

5 Thine adversaries roare in the midst of thy congregations: and set up their banners for tokens.

6 He that hewed timber afore out of the thick trees, was known to bring it to an excellent work.

7 But now they break down all the carved work thereof: with axes and hammers.

8 They

## Moneth. The xiiii. day.

8 They have set fire upon thy holy places: and have defiled the dwelling place of thy Name, even unto the ground.

9 Yea, they said in their hearts, Let us make havock of them altogether: thus have they burnt up all the houses of God in the land.

10 We see not our tokens, there is not one prophet more: nor not one is there among us that understandeth any more.

11 O God, how long shall the adversary do this dishonour: how long shall the enemy blaspheme thy Name, for ever?

12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemy?

13 For God is my King of old: the help that is done upon earth, he doth it himself.

14 Thou diddest divide the sea through thy power: thou brakest the heads of the dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meat for the people in the wilderness.

16 Thou broughtest out fountains and waters out of the hard rocks: thou driedst up mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made summer and winter.

19 Remember this, O Lord, how the enemy hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliver not the soul of thy turtle dove unto the multitude of the enemies: and forget not the congregation of the poor for ever.

21 Look upon the covenant: for all the earth is full of darknesse, and cruell habitations.

22 O let not the simple go away ashamed: but let the poor and needie give praise unto thy Name.

23 Arise, O God, maintain thine own causes: remember how the foolish man blasphemeth thee daily.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

*Confitebi-*



Moneth. The xv. day.

Confitebimur tibi. } Morning  
Psal. 75. } Prayer.



Unto thee (O God) do we give thanks:  
yea, unto thee do we give thanks.

2 Thy Name also is so high: and  
that do thy wondrous works de-  
clare.

3 When I receive the congregation:  
I shall judge according unto right.

4 The earth is weak and all the inhabitants there-  
of: I bear up the pillars of it.

5 I said unto the fools, Deal not so madly: and  
to the ungodly, Set not up your horn.

6 Set not up your horn on high: and speak not  
with a stiffe neck.

7 For promotion cometh neither from the east,  
nor from the west: nor yet from the south.

8 And why? God is the Judge: he putteth down  
one, and setteth up another.

9 For in the hand of the Lord there is a cup,  
and the wine is red: it is full mixt, and he powreth  
out of the same.

10 As for the dregs thereof: all the ungodly of  
the earth shall drink them and suck them out.

11 But I will talk of the God of Jacob: and  
praise him for ever.

12 All the horns of the ungodly also will I  
break: and the horns of the righteous shall be  
exalted.

*Notus in Iudaea. Psal. 75.*

**I**N Jury is God known: his Name is great in  
Israel.

2 At Salem is his tabernacle: and his dwelling  
in Sion.

3 There brake he the arrows of the bowe: the  
shield, the sword, and the battell.

4 Thou art of more honour and might: then  
the hills of the robbers.

5 The proud are robbed, they have slept their  
sleep: and all the men, whose hands are mighty,  
have found nothing.

6 At thy rebuke, O God of Jacob: both the  
charet and horse are fallen.

7 Thou, even thou art to be feared: and who  
may stand in thy sight when thou art angry.

8 Thou

## Moneth. The xv. day.

8 Thou didst cause thy judgement to be heard from heaven : the earth trembled and was still.

9 When God arose to judgement : and to help all the meek upon earth.

10 The fiercenesse of man shall turn to thy praisee and the fiercenesse of them shalt thou refrain.

11 Promise unto the Lord your God, and keep it, all ye that be round about him : bring presents unto him that ought to be feared.

12 He shall refrain the spirit of Princes : and is wonderfull among the Kings of the earth.

*Vox mea ad Dominum. Psalm. 77.*

**I** Will cry unto God with my voice : even unto God will I cry with my voice, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord : my sore ran and ceased not, in the night season my soul refused comfort.

3 When I am in heaviness I will think upon God : when my heart is vexed, I will complain.

4 Thou holdest mine eyes waking : I am so feeble that I cannot speak.

5 I have considered the daies of old : and the years that are past.

6 I call to remembrance my song : and in the night I commune with my own heart, and search out my spirits.

7 Will the Lord absence himself for ever : and will he be no more interested ?

8 Is his mercie clean gone for ever : and is his promise come utterly to an end for evermore ?

9 Hath God forgotten to be gracious : and will he shut up his loving kindnesse in displeasure ?

10 And I said, It is mine own infirmities : but I will remember the years of the right hand of the most Highest.

11 I will remember the works of the Lord : and call to minde the wonders of old time.

12 I will think also of all thy works : and my talking shall be of thy doings.

13 Thy way, O God, is holy : who is so great as god (as our God)

14 Thou art the God that doth wonders : and hast declared thy power among the people.

15 Thou hast mightily delivered thy people : even the sonne of Jacob and Joseph.

## Moneth. The xv. day.

16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.

17 The clouds poured out water, the air thinned: and thine arrows went abroad.

18 The voice of thy thunder was heard round about: the lightning shone upon the ground, the earth was moved and shook withall.

19 Thy way is in the sea, and thy paths in the great waters: and thy footsteps are not known.

20 Thou leddest thy people like sheep: by the hand of Moses and Aaron.

*Attendite, popule. } Evening  
Psalm. 78. } prayer.*



Hear my Law, O my people: incline your ears unto the words of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of old.

3 Which we have heard and known: and such as our fathers have told us.

4 That we should not hide them from the children of the generations to come: but to shew the honour of the Lord, his mightie and wonderfull works that he hath done.

5 He made a Covenant with Jacob, and gave Israel a law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet unborn.

7 To the intent that when they came up: they might shew their children the same.

8 They that might put their trust in God: and not to forget the works of God, but to keep his commandments.

9 And not to be as their forefathers, a faithlesse and stubborn generation: a generation that set not their heart aright, and whose spirit cleaved not stedfastly unto God.

10 Like as the children of Ephraim: which being harnessed, and carrying bows, turned themselves back in the day of battell.

11 They kept not the covenant of God: and would not walk in his law.

## Moneth. The xv. day.

12 But forgate what he had done: and the wonderfull work that he had shewed for them.

13 Marvellous things did he in the sight of our forefathers in the land of Egypt: even in the field of Zoan.

14 He divided the sea, and let them go thorow: he made the waters to stand on an heap.

15 In the day time also he led them with a cloude and all the night thorow with a light of fire.

16 He clave the hard rocks in the wildernesse: and gave them drink thereof, as it had been out of the great depth.

17 He brought waters out of the stonie rock: so that it gushed out like the rivers.

18 Yet for all this they sinned more against him: and provoked the most Highest in the wildernesse.

19 They tempted God in their hearts: and required meat for their lust.

20 They spake against God also, saying: Shall God prepare a table in the wildernesse?

21 He smote the stonie rock indeed, that the water gushed out, and the streams flowed withall: but can he give bread also, or provide flesh for his people?

22 When the Lord heard this, he was wroth: so the fire was kindled in Jacob, and there came up heavie displeasure against Israel.

23 Because they beleeved not in God: and put not their trust in his help.

24 So he commanded the clouds above: and opened the doors of heaven.

25 He rained down Manna also upon them for to eat: and gave them food from heaven.

26 So man did eat Angels food: for he sent them meat enough.

27 He caused the East-winde to blow under heaven: and through his power he brought in the South-west winde.

28 He rained flesh upon them as thick as dust: and feathered fowls like as the sand of the sea.

29 He let it fall among their tents: even round about their habitation.

30 So they did eat, and were well filled, for he gave them their own desire: they were not disappointed of their lust.

31 But while the meat was yet in their mouthes,

## Moneth. The xv. day.

the heauie wrath of God came upon them, and slew the wealthiest of them; yea, and smote down the chosen men that were in Israel.

32 But for all this they sinned yet more: and beleeeved not his wondrous works.

33 Therefore their daies did he consume in uanitie: and their yeers in trouble.

34 When he slew them, they sought him: and turned them early, and enquired after God.

35 And they remembered that God was their strength; and that the high God was their Redeemer.

36 Neverthelesse, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Covenant.

38 But he was so mercifull that he forgave their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were even a wind that passeth away, and cometh not again.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned back and tempted God: and moved the holy One in Israel.

43 They thought not of his hand: and of the day when he delivered them from the hand of the enemy.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drink of the rivers.

46 He sent lice among them, and deuoured them up: and frogs to destroy them.

47 He gave their fruit unto the caterpillar: and their labour unto the grasshopper.

48 He destroyed their vines with hailstones: and their mulberie trees with the frost.

49 He smote their cattell also with hailstones: and their flocks with hot thunderbolts.

50 He cast upon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

## Moneth. The xv. day.

51 He made a way to his indignation, and spared not their soul from death: but gave their life over to the pestilence.

52 And smote all the first-born in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his own people, he led them forth like sheep: and carried them in the wilderness like a flock.

54 He brought them out safely that they should not fear: and overwhelmed their enemies with the sea.

55 And brought them within the borders of his Sanctuarie: even to his mountain which he purchased with his right hand,

56 He cast out the heathen also before them: caused their land to be divided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his testimonies.

58 But turned their backs, and fell away like their forefathers: starting aside like a broken bow.

59 For they grieved him with their hill Altars: and provoked him to displeasure with their images.

60 When God heard this, he was wroth: and took sore displeasure at Israel.

61 So that he forsook the tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captivity: and their beautie into the enemies hand.

63 He gave his people over also unto the sword: and was wrath with his inheritance.

64 The fire consumed their young men: and their maidens were not given to marriage.

65 Their Priests were slain with the sword: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sleep: and like a giant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But

## Moneth. The xvi. day.

69 But chose the tribe of Judah : even the hill of Sion which he loved.

70 And there he builded his temple on high : and laid the foundation of it like the ground which he hath made continually.

71 He chose David also his servant : and took him away from the sheep-folds.

72 As he was following the ewes great with young ones, he took him : that he might feed Jacob his people, and Israel his inheritance.

73 So he fed them with a faithfull and true heart : and ruled them prudently with all his power.

*Deus, venerunt. } { Morning  
Psal. 79. } { prayer.*



God, the heathen are come into thine inheritance : thy holy Temple have they defiled, and made Jerusalem a heap of stones.

2 The dead bodies of thy servants have they given to be meat unto the fowls of the air : and the flesh of thy Saints unto the beasts of the land.

3 Their blood have they shed like water on everie side of Jerusalem : and there was no man to burie them.

4 We are become an open shame to our enemies : a very scorn and derision unto them that are round about us.

5 Lord. how long wilt thou be angrie : shall thy jealousie burn like fire for ever ?

6 Pour out thine indignation upon the heathen that have not known thee : and upon the kingdomes that have not called upon thy Name.

7 For they have devoured Jacob : and laid waste his dwelling place.

8 O remember not our old finnes, but have mercie upon us, and that soon : for we are come to great miserie.

9 Help us, O God of our salvation, for the glorie of thy Name : O deliver us, and be mercifull unto our finnes for thy Names sake.

10 Wherefore do the heathen say : where is now their God ?

## Moneth. The xvi. day.

11 O let the vengeance of thy servants blood that is shed : be openly shewed upon the heathen in our fight.

12 O let the sorrowfull fighting of the prisoners come before thee: according to the greatnesse of thy power preserve thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbours have blasphemed thee: reward thou them (O Lord) seven fold in their bosome.

14 So we that be thy people, and sheep of thy pasture, shall give thee thanks for ever: and will alway be shewing forth thy praise from generation to generation.

### *Qui regis Israel. Psal. 80.*

**H**ear, O thou shepherd of Israel, thou that leadeest Joseph like a sheep: shew thy self also thou that sittest upon the Cherubims.

2 Before Ephraim, Benjamin, and Manasses: stir up thy strength, and come and help us.

3 Turn us again, O God: shew the light of thy countenance, and we shall be whole.

4 O Lord God of hosts: how long wilt thou be angrie with thy people that prayeth?

5 Thou feedest them with the bread of tears: and givest them plenteousnesse of tears to drink.

6 Thou hast made us a very strife unto our neighbours: and our enemies laugh us to scorn.

7 Turn us again, thou God of hosts: shew the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest room for it: and when it had taken root, it filled the land.

10 The hills were covered with the shadow of it: and the boughs thereof were like the goodly Cedar trees.

11 She stretched out her branches unto the Sea: and her boughs unto the river.

12 Why hast thou then broken down her hedge: that all they that go by, pluck off her grapes?

13 The wilde Bore out of the wood doth root it



## Moneth. The xviii. day.

Up : and the wilde beasts of the field devour it.

14 Turn thee again thou God of hosts, look down from heaven : behold, and visit this vine.

15 And the place of the vineyard that thy right hand hath planted : and the branch that thou madest so strong for thy self.

16 It is burnt with fire, and cut down : and they shall perish at the rebuke of thy countenance.

17 Let thy hand be upon the man of thy right hand : and upon the sonne of man whom thou madest so strong for thine own self.

18 And so will not we go back from thee : O let us live, and we shall call upon thy Name.

19 Turn us again, O Lord God of hosts : shew the light of thy countenance, and we shall be whole.

### *Exultate Deo. Psal. 81.*

**S**ing we merrily unto God our strength : make a cheerfull noise unto the God of Jacob.

2 Take the Psalm, bring hither the tabret : the merrie harp, with the lute.

3 Blow up the trumpet in the new Moon : even in the time appointed, and upon our solemn feast day.

4 For this was made a statute for Israel : and a Law of the God of Jacob.

5 This he ordained in Joseph for a Testimonie : when he came out of the land of Egypt, and had heard a strange language.

6 I eased his shoulder from the burden : and his hands were delivered from making the pots.

7 Thou calledst upon me in troubles, and I delivered thee : and heard thee what time as the storm fell upon thee.

8 I proved thee also : at the waters of strife.

9 Hear, O my people, and I will assure thee, O Israel : if thou wilt hearken unto me,

10 There shall no strange god be in thee : neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt : open thy mouth wide, and I shall fill it.

12 But my people would not hear my voice : and Israel would not obey me.

13 So I gave them up unto their own hearts

## Moneth. The xvi. day.

lust: and let them follow their own imaginations.

14 O that my people would have hearkned unto me: for if Israel had walked in my waies.

15 I should soon have put down their enemies: and turned mine hand against their adversaries.

16 The haters of the Lord should have bin found liars: but their time should have endured for ever.

17 He should have fed them also with the finest wheat flour: and with honey out of the stony rock should I have satisfied thee.

*Deus Retit.?* { Evening  
*Psal. 82.* { Prayer.

**G**od standeth in the congregation of Princes: he is a Judge among gods.

2 How long will ye give wrong judgement: and accept the persons of the ungodly?

3 Defend the poor and fatherlesse: see that such as be in need, and necessitie, have right,

4 Deliver the out-cast and poor: save them from the hand of the ungodly.

5 They will not be learned, nor understand, but walk on still in darknesse: all the foundations of the earth be out of course,

6 I have said, ye are gods: and ye all are children of the most Highest.

7 But ye shall die like men: and fall like one of the Princes.

8 Arise, O God, and judge thou the earth: for thou shalt take all heathen to thine inheritance.

*Deus, quis similis? Psal. 83.*

**H**old not thy tongue, O God, keep not still silence: refrain not thy self, O God.

2 For lo, thine enemies make a murmuring: and they that hate thee have lift up their head.

3 They have imagined craftily against thy people: and taken counsell against thy secret ones.

4 They have said, Come, and let us root them out, that they be no more a people: and that the name of Israel may be no more in remembrance.

5 For they have cast their heads together with one consent: and are confederate against thee.

6 The Tabernacles of the Edomites, and the Ismaelites: the Moabites, and Hagarens.

7 Gebal, and Ammon, and Amalech: the Philistines:

Moneth. The xvi. day.

lines, with them that dwell at Tyre.

8 Assur also is joynd unto them : and he holpen the children of Lot.

9 But do thou to them as unto the Madianites : unto Sifera, and unto Jabin, at the brook of Kison.

10 Which perished at Endor : and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb : yea, make all their Princes like as Zeba and Zalmana.

12 Which say, Let us take to our selves : the houses of God in possession.

13 O my God, make them like unto a wheel : and as the stubble before the winde.

14 Like as the fire that burneth up the wood : and as the flame that consumeth the mountains.

15 Persecute them even so with thy tempest : and make them afraid with thy storm.

16 Make their faces ashamed , O Lord : that they may seek thy Name.

17 Let them be confounded and vexed ever more and more : let them be put to shame and perish.

18 And they shall know that thou, whose Name is Jehovah : art only the most Highest over all the earth.

*Quam dilecta ! Psal. 84.*

**O** How amiable are thy dwellings : thou Lord of hosts !

2 My soul hath a desire and longing to enter into the courts of the Lord : my heart and my flesh reioice in the living God.

3 Yea, the sparrow hath found her an house, and the swallow a nest where she may lay her young : even thy Altars, O Lord of hosts, my King and my God.

4 Blessed are they that dwell in thy house : they will be alway praising thee.

5 Blessed is the man whose strength is in thee : in whose heart are thy wayes.

6 Which going thorow the vale of misery, use it for a well : and the pools are filled with water.

7 They will go from strength to strength : and unto the God of gods appeareth everie one of them in Sion.

## Moneth. The xvi. day.

8 O Lord God of hosts hear my prayer : hearken O God of Jacob.

9 Behold, O God our defender : and look upon the face of thine anointed.

10 For one day in thy courts : is better then a thousand.

11 I had rather be a door-keeper in the house of my God : then to dwell in the tents of ungodliness.

12 For the Lord God is a light and defence : the Lord will give grace and worship, and no good thing shall he withhold from them that live a godly life.

13 O Lord God of hosts : blessed is the man that putteth his trust in thee.

*Benedixisti, Domine. Psal. 85.*

**L**ord thou art become gracious unto thy land : thou hast turned away the captivitie of Jacob.

2 Thou hast forgiven the offence of thy people : and covered all their finnes.

3 Thou hast taken away all thy displeasure : and turned thy self from thy wrathfull indignation.

4 Turn us then, O God our Saviour : and let thine anger cease from us.

5 Wilt thou be displeased at us forever : and wilt thou stretch out thy wrath from one generation to another ?

6 Wilt thou not turn again and quicken us : that thy people may rejoyce in thee ?

7 Shew us thy mercie, O Lord : and grant us thy salvation.

8 I will hearken what the Lord God will say concerning me : for he shall speak peace unto his people, and to his Saints, that they turn not again.

9 For his salvation is nigh them that fear him : that glorie may dwell in our land.

10 Mercie and truth are met together : righteousness and peace have kissed each other.

11 Truth shall flourish out of the earth : and righteousness hath looked down from heaven.

12 Yea, the Lord shall shew loving kindness : and our land shall give her increase.

13 Righteousness shall go before him : and he shall direct his going in the way.

Moneth. The xvii. day.

*Inclina, Domine.* } *Morning*  
*Psal. 86.* } *prayer.*

**B**ow down thine ear, O Lord, and heare me: for I am poor, and in materie.  
2 Preserve thou my soul, for I am holy: my God save thy servant that putteth his trust in thee.

3 Be mercifull unto me, O Lord: for I will call daily upon thee.

4 Comfort the soul of thy servant: for unto thee (O Lord) do I lift up my soul.

5 For thou Lord art good and gracious: full of great mercie unto all them that call upon thee.

6 Give ear, Lord, unto my prayer: and ponde the voice of my humble desires.

7 In the time of my trouble I will call upon thee: for thou hearest me.

8 Among the gods there is none like unto thee (O Lord: ) there is not one that can do as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wondrous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walk in thy truth: O knit my heart unto thee, that I may fear thy Name.

12 I will thank thee, O Lord my God, with all my heart: and will praise thy Name for evermore.

13 For great is thy mercie toward me: and thou hast delivered my soul from the nethermost hell.

14 O God, the proud are risen against me: and the congregations of naughtie men have sought after my soul, and have not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercie: long suffering, plenteous in goodness and truth.

16 O turn thee then unto me, and have mercie upon me: give thy strength unto thy servant, and help the sonne of thine handmaid.

17 Shew some good token unto me for good, that they which hate me, may see it, and be ashamed:  
med:

## Moneth. The xvii. day.

med: because thou Lord hast holpen me, and comforted me.

*Fundamenta ejus. Psal. 87.*

**H**Er foundations are upon the holy hills: the Lord loveth the gates of Sion, more then all the dwellings of Jacob.

2 Verie excellent things are spoken of thee: thou citie of God.

3 I will think upon Rahab and Babylon: with them that know me.

4 Behold ye the Philistines also: and they of Tyre, with the Morians, lo, there was he born.

5 And of Sion it shall be reported, that he was born in her: and the most High shall establish her.

6 The Lord shall rehearse it when he writeth up the people: that he was born there.

7 The fingers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

*Domine Deus. Psal. 88.*

**O** Lord God of my salvation, I have cried day and night before thee: O let my prayer enter into thy presence, incline thine ear unto my calling.

2 For my soul is full of trouble: and my life draweth nigh unto hell.

3 I am counted as one of them, that go down into the pit: and I have been even as a man that hath no strength.

4 Free among the dead, like unto them that be wounded and lie in the grave: which be out of remembrance, and are cut away from thy hand.

5 Thou hast laid me in the lowest pit: in a place of darknesse, and in the deep.

6 Thine indignation lieth hard upon me: and thou hast vexed me with all thy storms.

7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily upon thee, I have stretched out mine hands unto thee.

10 Doeſt thou shew wonders among the dead: or shall the dead rise up again, and praise thee?

11 Shall thy loving kindnesse be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondrous works be known in the dark:

## Moneth. The xvii. day.

dark : and thy righteousness in the land where things are forgotten?

13 Unto thee have I cried, O Lord : and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soul : and hiddest thou thy face from me ?

15 I am in miserie, and like unto him that is at the point to die : ( even from my youth up ) thy terrors have I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth over me : and the fear of thee hath undone me.

17 They came round about me daily like water : and compassed me together on every side.

18 My lovers and friends hast thou put away from me : and hid mine acquaintance out of my sight.

*Misericordias Domini.* } *Evening*

*Psal. 89.* } *prayer.*



Y song shall be alway of the loving kindnes of the Lord : with my mouth will I ever be shewing thy truth from one generation to another.

2 For I have said, Mercy shall be set up for ever : thy truth shalt thou stablish in the heavens.

3 I have made a covenant with my chosen : I have sworn unto David my servant.

4 Thy seed will I stablish for ever : and set up thy throne from one generation to another.

5 O Lord, the very heavens shall praise thy wondrous works : and thy truth in the congregation of the Saints.

6 For who is he among the clouds : that shall be compared unto the Lord ?

7 And what is he among the gods : that shall be like unto the Lord ?

8 God is verie greatly to be feared in the counsel of the Saints : and to be had in reverence of all them that are about him.

9 O Lord God of hosts who is like unto thee : thy truth (most mightie Lord) is on everie side.

10 Thou rulest the raging of the Sea : thou stillest the waves thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it : thou hast scattered thine enemies abroad with thy mightie arm.

12 The heavens are thine, the earth also is thine :

thou

## Moneth. The xvii. day.

Thou hast laid the foundation of the round world,  
and all that therein is.

13 Thou hast made the North and the South :  
Tabor and Hermon shall rejoyce in thy Name.

14 Thou hast a mighty arm : strong is thy hand,  
and high is thy right hand.

15 Righteousnesse and equitie is the habitation  
of thy seat : mercie and truth shall go before thy  
face.

16 Blessed is the people ( O Lord ) that can re-  
joyce in thee : they shall walk in the light of thy  
countenance.

17 Their delight shall be daily in thy Name : and  
in thy righteousnesse shall they make their boast.

18 For thou art the glorie of their strength :  
and in thy loving kindnesse thou shalt lift up our  
horns.

19 For the Lord is our defence : the holy One of  
Israel is our King.

20 Thou spakest sometimes in visions unto thy  
Saints, and saidst : I have laid help upon one that  
is mightie, I have exalted one chosen out of the  
people.

21 I have found David my servant : with my  
holy oyl have I anointed him.

22 My hand shall hold him fast : and mine arm  
shall strengthen him.

23 The enemy shall not be able to do him vio-  
lence : the sonne of wickednesse shall not hurt  
him.

24 I shall smite down his foes before his face :  
and plague them that hate him .

25 My truth also and my mereie shall be with  
him : and in my Name shall his horn be exalted.

26 I will set his dominion also in the Sea : and  
his right hand in the foulds.

27 He shall call me, Thou art my Father : my  
God, and my strong salvation.

28 And I will make him my first-born : higher  
then the Kings of the earth.

29 My mercy will I keep for him for evermore :  
and my covenant shall stand fast with him.

30 His seed also will I make to endure for ever :  
and his throne as the dayes of heaven.

31 But if his children forsake my Law : and walk  
not in my judgements.

32 If they break my statutes, and keep not my  
com-



## Moneth. The xvii. day.

commandments: I will visit their offences with the rod, and their sinne with scourges.

33 Neverthelesse, my loving kindnesse will not utterly take from him: not suffer my truth to fail.

34 My Covenant will I not break, nor alter the thing that is gone out of my lips: I have sworn once by my holinesse, that I will not fail David.

35 His seed shall endure for ever: and his seat is like as the Sunne before me.

36 He shall stand fast for evermore as the Moon: and as the faithfull witnesse in heaven.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the covenant of thy servant: and cast his crown to the ground.

39 Thou hast overthrown all his hedges: and broken down his strong holds.

40 All they that go by, spoil him: and he is become a rebuke to his neighbours.

41 Thou hast set up the right hand of his enemies: and made all his adversaries to rejoyce.

42 Thou hast taken away the edge of his sword: and givest him not victorie in the battell.

43 Thou hast put out his glorie: and cast his throne down to the ground.

44 The daies of his youth hast thou shortened: and covered him with dishonour.

45 Lord, how long wilt thou hide thy self, for ever: and shall thy wrath burn like fire?

46 O remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liveth, and shall not see death: and shall he deliver his soul from the hand of hell?

48 Lord, where are thy old loving kindnesse: which thou swarest unto David in thy truth?

49 Remember (Lord) the rebuke that thy servants have: and how I do bear in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: praised be the Lord for evermore. Amen.

*Domine*

Moneth. The xviii. day.

*Domine refugium.* } { *Morning*  
*Pfal. 90.* } { *prayer.*



Ord, thou hast been our refuge: from  
one generation to another.

3 Before the mountains were brought  
forth, or ever the earth and the world  
were made: thou art God from ever-  
lasting, and world without end.

3 Thou turnest man to destruction: again  
thou sayest, Come again ye children of men.

4 For a thousand yeers in thy sight are but as  
yesterday: seeing that is past as a watch in the night.

5 As soon as thou scatterest them, they are even  
as a sleep: and fade away suddenly like the grasse.

6 In the morning it is green, and groweth up:  
but in the evening it is cut down, dried up, and  
withered.

7 For we consume away in thy displeasure: and  
are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and  
our secret sinnes in the sight of thy counte-  
nance.

9 For when thou art angry, all our daies are  
gone: we bring our yeers to an end, as it were a  
tale that is told.

10 The daies of our age are threescore yeers  
and ten, and though men be so strong that they  
come to fourscore yeers: yet is their strength then  
but labour and sorrow, so soon passeth it away,  
and we are gone.

11 But who regardeth the power of thy wrath:  
for even thereafter as a man feareth, so is thy dis-  
pleasure.

12 O teach us to number our daies: that we may  
apply our hearts unto wisdom.

13 Turn thee again (O Lord) at the last: and  
be gracious unto thy servants.

14 O satisfie us with thy mercie, and that soon:  
so shall we rejoyce and be glad all the daies of  
our life.

15 Comfort us again now after the time that  
thou hast plagued us: and for the yeers wherein we  
have suffered adversitie.

16 Shew thy servants thy work: and their chil-  
dren thy glorie.

17 And

Moneth. The xviii. day.

17 And the glorious Majestie of the Lord  
God be upon us : prosper thou the work of  
hands upon us, O prosper thou our handie work,  
*Qui habitat. Psal. 91.*

**W**Hoso dwelleth under the defence of  
most High : shall abide under the shadow  
of the Almighty.

2 I will say unto the Lord, Thou art my hope,  
and my strong hold : my God, in him will I trust.

3 For he shall deliver thee from the snare of  
the hunter : and from the noisome pestilence.

4 He shall defend thee under his wings, and thou  
shalt be safe under his feathers : his faithfulness  
and truth shall be thy shield and buckler.

5 Thou shalt not be afraid for any terror by  
night : nor for the arrow that flieth by day.

6 For the pestilence that walketh in darkness,  
nor for the sicknesse that destroyeth in the noon  
day.

7 A thousand shall fall beside thee, and ten  
thousand at thy right hand : but it shall not come  
nigh thee.

8 Yea, with thine eyes shalt thou behold : and  
see the reward of the ungodly.

9 For thou Lord art my hope : thou hast set  
thine house of defence verie high.

10 There shall none evill happen unto thee :  
neither shall any plague come nigh thy dwelling.

11 For he shall give his Angels charge over  
thee : to keep thee in all thy waies.

12 They shall bear thee in their hands : that  
thou hurt not thy foot against a stone.

13 Thou shalt go upon the lion and adder :  
the young lion and the dragon shalt thou tread  
under thy feet.

14 Because he hath set his love upon me, there-  
fore shall I deliver him : I shall set him up, be-  
cause he hath known my Name.

15 He shall call upon me, and I will hear him :  
yea, I am with him in trouble, I will deliver him,  
and bring him to honour.

16 With long life will I satisfie him : and shew  
him my salvation.

*Bonum est confiteri. Psal. 92.*

**I**T is a good thing to give thanks unto the  
Lord : and to sing praises unto thy Name, O  
most Highest.

## Moneth. The xviii day.

2 To tell of thy loving kindnesse early in the morning: and of thy truth in the night season.

3 Upon an instrument of ten strings, and upon the late: upon a loud instrument, and upon the harp.

4 For thou Lord hast made me glad through thy works: and I will rejoyce in giving praise for the operations of thy hands.

5 O Lord, how glorious are thy works: and thy thoughts are very deep.

6 An unwise man doth not well consider this: and a fool doth not understand it.

7 When the ungodly are green as the grasse, and when all the workers of wickednesse do flourish: then shall they be destroyed for ever, but thou Lord art the most Highett for evermore.

8 For lo, thine enemies, O Lord, lo, thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horn shall be exalted like the horn of an Unicorn: for I am anointed with fresh oyl.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that arise up against me.

11 The righteous shall flourish like a palm tree: and shall spread abroad like a Cedar in Libanus.

12 Such as he planted in the house of the Lord: shall flourish in the courts (of y<sup>e</sup> house) of our God.

13 They also shall bring forth more fruit in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no unrighteousnesse in him.

*Dominus regnavit. 2 Evening*

*Psal. 93. 5 prayer.*



He Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himself with strength.

2 He hath made the round world so sure: that it cannot be moved.

3 Ever since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen, O Lord, the floods have lift up their voice: the floods lift up their waves.

5 The waves of the sea are mightie, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy

## Moneth. The xviii. day.

6 Thy testimonies, O Lord, are verie sure: in  
lineesse becometh thine house for ever.

*Demulstion. Psal. 94.*

**O** Lord God, to whom vengeance belongeth  
thou God to whom vengeance belongeth  
Drew thy self.

2 Arise thou Judge of the world: and reuenge  
the proud after their deserving.

3 Lord, how long shall the ungodly: how long  
shall the ungodly triumph?

4 How long shall all wicked doers speak  
disdainfully: and make such proud boasting?

5 They smite down thy people, O Lord: and  
trouble thine heritage.

6 They murder the widow and the stranger  
and put the fatherlesse to death.

7 And yet they say, Tush, the Lord shall not  
see: neither shall the God of Jacob regard it.

8 Take heed, ye unwise among the people: O  
ye fools, when will ye understand?

9 He that planted the ear, shall he not hear: or  
he that made the eye, shall he not see?

10 Or he that nurturcth the heathen: it is he  
that teacheth man knowledge, shall not he punish?

11 The Lord knoweth the thoughts of man:  
that they are but vain.

12 Blessed is the man whom thou chastenest (O  
Lord:) and teachest him in thy Law.

13 That thou mayest give him patience in time  
of aduersitie: untill the pit be digged up for the  
ungodly.

14 For the Lord will not fail his people: nei-  
ther will he forsake his inheritance.

15 Untill righteousness turn again unto judge-  
ment: all such as be true in heart shall follow it.

16 Who will rise up with me against the  
wicked: or who will take my part against the  
evill doers?

17 If the Lord had not helped me: it had not  
failed, but my soul had been pot to silence.

18 But when I said, My foot hath slipped: thy  
mercie (O Lord) held me up.

19 In the multitude of the sorrows that I had  
in my heart: thy comforts have refreshed my soul.

20 Wilt thou have any thing to do with the  
fool of wickednesse: which imagineth mischief as  
a law?

21 They

Moneth. The xix. day.

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 He shall recompense them their wickednesse, and destroy them in their own malice: yea, the Lord our God shall destroy them.

*Venite, exultemus. } Morning  
Psal. 95. } prayer.*

**C**ome, let us sing unto the Lord: let us heartily rejoyce in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and shew our selves glad in him with Psalms.

3 For the Lord is a great God: and a great King above all gods.

4 In his hands are all the corners of the earth: and the strength of the hills is his also.

5 The Sea is his, and he made it: and his hands prepared the dry land.

6 O come let us worship and fall down: and kneel before the Lord our maker.

7 For he is the Lord our God: and we are the people of his pasture, and the sheep of his hands.

8 To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderness.

9 When your fathers tempted me: proved me, and saw my works.

10 Forty yeers long was I grieved with this generation, and said: It is a people that do erre in their hearts, for they have not known my wayes.

11 Unto whom I sware in my wrath: that they should not enter into my rest.

*(antate Domino. Psal. 96.*

**O** Sing unto the Lord a new song: sing unto the Lord all the whole earth.

1 Sing unto the Lord, and praise his Name: be telling of his salvation from day to day.

2 Declare his honour unto the heathen: and his wonders unto all people.

3 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As

Moneth: The xix. day.

5 As for all the gods of the heathen, they be idols: but it is the Lord that made the heavens.

6 Glorie and worship are before him: power and honour are in his Sanctuary.

7 Ascribe unto the Lord (O ye kinreds of the people:) ascribe unto the Lord worship and power.

8 Ascribe unto the Lord the honour due unto his Name: bring presents, and come into his court.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen, that the Lord is King: and that it is he which hath made the round world so fast, that it cannot be moved, nor how that he shall judge the people righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea make a noise, and all that therein is.

12 Let the field be joyfull, and all that is in it: then shall all the trees of the wood rejoyce before the Lord.

13 For he cometh, for he cometh to judge the earth: and with righteousness to judge the world, and the people with his truth.

*Dominus regnavit. Psal. 97.*

**T**he Lord is king, the earth may be glad thereof: yea, the multitudes of the Isles may be glad thereof.

1 Clouds and darknesse are round about him: righteousness and judgement are the habitation of his seat.

2 There shall go a fire before him: and burn up his enemies on every side.

3 His lightnings gave shine unto the world: the earth saw it, and was afraid.

4 The hills melted like wax at the presence of the Lord: at the presence of the Lord of the whole earth.

5 The heavens have declared his righteousness: and all thy people have seen his glorie.

6 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

7 Sion heard of it, and rejoyced: and the daughters of Judah were glad, because of thy judgements, O Lord.

8 For thou Lord art higher then all that are in the earth: thou art exalted far above all gods.

## Moneth. The xix. day.

10 O ye that love the Lord, see that ye hate the thing which is evill : the Lord preserveth the souls of his Saints, he shall deliver them from the hand of the ungodly.

11 There is sprung up a light for the righteous : and joyfull gladnesse for such as be true hearted.

12 Rejoyce in the Lord ye righteous : and give thanks for a remembrance of his holinesse.

*Cantate Domino. } Evening  
Psal. 98. } prayer.*

**S**ing unto the Lord a new song : for he hath done marvellous things.

2 With his own right hand, and with his holy arm : hath he gotten himself the victorie.

3 The Lord declared his salvation : his righteousness hath he openly shewed in the sight of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel : and all the ends of the world have seen the salvation of our God.

5 Shew your selves joyfull unto the Lord, all ye lands : sing, rejoyce, and give thanks.

6 Praise the Lord upon the harp : sing to the harp with a Psalm of thanksgiving.

7 With trumpets also and shawmes : O shew your selves joyfull before the Lord the King.

8 Let the sea make a noise, and all that therein is : the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyfull together before the Lord : for he is come to judge the earth.

10 With righteousness shall he judge the world : and the people with equitie.

*Dominus regnavit. Psal. 99.*

**T**he Lord is King, be the people never so impatient : he sitteth between the Cherubims, be the earth never so unquiet.

1 The Lord is great in Sion : and high above all people.

2 They shall give thanks unto thy Name : which is great, wonderfull, and holy.

3 The Kings power loveth judgement, thou hast prepared equitie : thou hast executed judgement and righteousness in Jacob.



Moneth. The xix. day.

5 O magnifie the Lord our God : and fall down before his footstool, for he is holy.

6 Moses and Aaron among his Priests, and Samuel among such as call upon his Name : they called upon the Lord, and he heard them.

7 He spake unto them out of the cloudie pillar for they kept his testimonies, and the Law that he gave them.

8 Thou heardest them ( O Lord our God ) thou forgavest them, O God, and punishedst their own inventions.

9 O magnifie the Lord our God, and worship him upon his holy hill : for the Lord our God is holy.

*Jubilate Deo. Psal. xoo.*

**O** Be joyfull in the Lord, all ye lands : serve the Lord with gladnesse, and come before his presence with a song.

2 Be ye sure that the Lord he is God, it is he that hath made us, and not we our selves : we are his people, and the sheep of his pasture.

3 O go your way into his gates with thanksgiving, and into his courts with praise : be thankful unto him, and speak good of his Name.

4 For the Lord is gracious, his mercie is everlasting : and his truth endureth from generation to generation.

*Misericordiam Et Judicium. Psal. xoi.*

**M**Y song shall be of mercie and judgement unto thee, O Lord, will I sing.

2 O let me have understanding : in the way of thy godlinesse.

3 When wilt thou come unto me : I will walk in my house with a perfect heart.

4 I will take no wicked thing in hand, I have hated the finnes of unfaithfulnesse : there shall no such thing cleave unto me.

5 A froward heart shall depart from me : I will not know a wicked person.

6 Whoso privily slandereth his neighbour : him will I destroy.

7 Whoso hath also a proud look, and high stomach : I will not suffer him.

8 Mine eyes look upon such as be faithfull in the land : that they may dwell with me.

9 Whoso leadeth a godly life : he shall be my servant.

Moneth. The xx. day.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not carrie in my sight.

11 I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the cite of the Lord.

*Domine, exaudi.*

*Psal. 102.*

*Morning prayer.*

**H**ear my prayer, O Lord: and let my crying come unto thee.

12 Hide not thy face from me in the time of my trouble: encline thine eare unto me when I call, O hear me, and that right soon.

13 For my daies are consumed away like smoke, and my bones are burnt up as it were a firebrand.

14 My heart is smitten down, and withered like grasse: so that I forget to eat my bread.

15 For the voice of my groaning: my bones will cleave cleave to my flesh.

16 I am become like a pelican in the wilderness: and like an owl that is in the desert.

17 I have watched, and am even as it were a sparrow that sitteth alone upon the house top.

18 Mine enemies revile me all the day long: and they that are mad upon me, are sworn together against me.

19 For I have eaten ashes as it were bread: and mingled my drink with weeping.

20 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

21 My daies are gone like a shadow: and I am withered like grasse.

22 But thou (O Lord) shalt endure for ever: and thy remembrance thorowout all generations.

23 Thou shalt arise and have mercie upon Sion: for it is time that thou have mercie upon her, yea, the time is come.

24 And why? thy servants thinke upon her stones: and it pitieth them to see her in the dust.

25 The heathen shall fear thy Name, O Lord: and all the kings of the earth thy Majestic.

26 When the Lord shall build up Sion: and when his glorie shall appear.

27 When he turneth him unto the prayer of the poor destitute: and despiseth not their desire.

## Moneth. The xx. day.

18 This shall be written for those that come after: and the people which shall be born, shall praise the Lord.

19 For he hath looked down from his sanctu-  
arie: out of the heaven did the Lord behold the earth.

20 That he might hear the mournings of such as be in captivitie: and deliver the people appointed unto death.

21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.

22 When the people are gathered together: and the kingdoms also to serve the Lord.

23 He brought down my strength in my journey and shortened my daies.

24 But I said, O my God, take me not away in the midst of mine age: as for thy years, they endure thorowout all generations.

25 Thou Lord in the beginning hast laid the foundation of the earth: and the heavens are the work of thy hands.

26 They shall perish, but thou shalt endure: they all shall wax old as doth a garment.

27 And as a vesture shalt thou change them, and they shall be changed: but thou art the same, and thy years shall not fail.

28 The children of thy servants shall continue: and their seed shall stand fast in thy sight.

*Benedic, anima mea. Psal. 103.*

• - **P**raise the Lord, O my soul: and all that is within me, praise his holy Name.

2 Praise the Lord, O my soul: and forget not all his benefits.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saveth thy life from destruction: and crowneth thee with mercie and loving kindnesse.

5 Which satisfieth thy mouth with good things: making thee young and lustie as an eagle.

6 The Lord executeth righteousness, and judgement: for all them that are oppressed with wrong.

7 He shewed his waies unto Moses: his works unto the children of Israel.

8 The Lord is full of compassion and mercie: long suffering, and of great goodnesse.

## Moneth. The xx. day.

9 He will not alway be chiding : neither keepeth he his anger for ever.

10 He hath not dealt with us after our finnes : nor rewarded us according to our wickednesse.

11 For look how high the heaven is in comparison of the earth : so great is his mercie also toward them that fear him.

12 Look how wide also the east is from the west : so farre hath he set our finnes from us.

13 Yea, like as a father pitieth his own children : even so is the Lord mercifull unto them that fear him.

14 For he knoweth whereof we be made : he remembereth that we are but dust.

15 The daies of man are but as grasse : for he flourisheth as a flower of the field.

16 For as soon as the winde goeth over it, it is gone : and the place thereof shall know it no more.

17 But the mercifull goodnesse of the Lord endureth for ever and ever upon them that fear him : and his righteousness upon childrens children.

18 Even upon such as keep his covenant : and think upon his commandments to do them.

19 The Lord hath prepared his seat in heaven : and his kingdome ruleth over all.

20 O praise the Lord, ye angels of his, ye that excell in strength : ye that fulfill his commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts : ye servants of his that do his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion : praise thou the Lord, O my soul.

*Benedic, anima mea. } { Evening*

*Psal. 104. } { prayer.*

**P**raise the Lord, O my soul : O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

3 Thou deckest thy self with light, as it were with a garment : and spreadest out the heavens like a curtain.

3 Which layeth the beams of his chamber in the waters : and maketh the clouds his chariot, and walketh upon the wings of the winde.

## Moneth. The xx. day.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He laid the foundations of the earth: that it never should move at any time.

6 Thou coveredst it with the deep, like as with a garment: the waters stand in the hills.

7 At thy rebuke they flee: at the voice of thy thunder they are afraid.

8 They go up as high as the hills: and down to the valleys beneath: even unto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turn again to cover the earth.

10 He sendeth the springs into the rivers: which run among the hills.

11 All beasts of the field drink thereof: and the wilde asses quench their thirst.

12 Besides them shall the fowls of the air have their habitation: and sing among the brancher.

13 He watereth the hills from above: the earth is filled with the fruit of thy works.

14 He bringeth forth grasse for the cattell: and green herb for the service of men.

15 That he may bring food out of the earth, and wine that maketh glad the heart of man: and oyl to make him a cheerfull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the cedars of Libanus which he hath planted.

17 Wherein the birds make their nests: and the fir-trees are a dwelling for the stork.

18 The high hills are a refuge for the wilde goats: and so are the stonie rocks for the conies.

19 He appointed the moon for certain seasons: and the sunne knoweth his going down.

20 Thou makest darknesse that it may be night: wherein all the beasts of the forest do move.

21 The lions roaring after their prey: do seek their meat at God.

22 The sunne ariseth, and they get them away together: and lay them down in their dens.

23 Man goeth forth to his work, and to his labour: untill the evening.

## Moneth. The xxi. day.

24 O Lord, how manifold are thy works: in wiledome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There go the ships, and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meat in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned again to their dust.

30 When thou lettest thy breath go forth, they shall be made: and thou shalt renew the face of the earth.

31 The glorious majestie of the Lord shall endure for ever: the Lord shall rejoyce in his works.

32 The earth shall tremble at the look of him: if he do but touch the hills, they shall smoke.

33 I will sing unto the Lord as long as I live: I will praise my God, while I have my being.

34 And so shall my words please him: my joy shall be in the Lord.

35 As for sinners, they shall be consumed out of the earth, and the ungodly shall come to an end: praise thou the Lord, O my soul, praise the Lord.

*Confitemini Domino. } Morning  
Psal. 105. } prayer.*



Give thanks unto the Lord, and call upon his Name: tel the people what things he hath done.

2 O let your songs be of him, and praise him: and let your talking be of all his wondrous works.

3 Rejoyce in his holy Name: let the heart of them rejoyce that seek the Lord.

4 Seek the Lord and his strength: seek his face evermore.

5 Remember the marvellous works that he hath done: his wonders, & the judgements of his mouth.

## Moneth. The xxi. day.

6 O ye seed of Abraham his servants ye children of Jacob his chosen.

7 He is the Lord our God: his judgements are in all the world.

8 He hath been alway mindfull of his covenant and promise: that he made to a thousand generations.

9 Even the covenant that he made with Abraham: and the oath that he sware unto Isaac.

10 And appointed the same unto Jacob for a law: and to Israel for an everlasting testament.

11 Saying, Unto thee will I give the land of Canaan: the lot of your inheritance.

12 When there were yet but a few of them: and they strangers in the land.

13 What time as they went from one nation to another: from one kingdome to another people.

14 He suffered no man to do them wrong: but reprov'd even kings for their sakes.

15 Touch not mine Anointed: and do my prophets no harm.

16 Moreover he called for a dearth upon the land: and destroyed all the provision of bread.

17 But he had sent a man before them: even Joseph, which was sold to be a bond-servant.

18 Whose feet they hurt in the stocks: the iron entred into his soul.

19 Until the time came that his cause was known: the word of the Lord tried him.

20 The king sent and delivered him: the prince of the people let him go free.

21 He made him lord also of his house: and ruler of all his substance.

22 That he might inform his princes after his will: and teach his senators wisdom.

23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.

24 And he increased his people exceedingly: and made them stronger then their enemies.

25 Whose heart turned so, that they hated his people: and dealt untruly with his servants.

26 Then sent he Moses his servant: and Aaron whom he had chosen.

27 And these shewed his tokens among them: and wonders in the land of Ham.

28 He sent darknesse, and it was dark: and they were not obedient unto his word.

## Moneth. The xxi. day.

29 He turned their waters into blood : and flew their fish.

30 Their land brought forth frogs : yea, even in their kings chambers.

31 He spake the word, and there came all manner of flies : and lice in all their quarters.

32 He gave them hail-stones for rain : and flames of fire in their land.

33 He smote their vines also and fig-trees : and destroyed the trees that were in their coasts.

34 He spake the word, and the grasshoppers came, and caterpillers innumerable : and did eat up all the grasse in their land, and devoured the fruit of their ground.

35 He smote all the first born in their land : even the chief of all their strength.

36 He brought them forth also with silver and gold : there was not one feeble person among their tribes.

37 Egypt was glad at their departing : for they were afraid of them.

38 He spread out a cloud to be a covering : and fire to give light in the night season.

39 At their desire he brought quails : and he filled them with the bread of heaven.

40 He opened the rock of stone, and the waters flowed out : so that rivers ran in dry places.

41 For why ? he remembered his holy promises and Abraham his servant.

42 And he brought forth his people with joy : and his chosen with gladness.

43 And gave them the lands of the heathen : and they took the labours of the people in possession.

44 That they might keep his statutes : and observe his laws.

*Confitemini Domino.* } { *Evening*

*Psal. 106.* } { *prayer.*



Give thanks unto the Lord, for he is gracious : and his mercie endureth for ever.

3 Who can expresse the noble acts of the Lord : or shew forth all his praise ?

3 Blessed are they that alway keep judgement : and do righteousness.



## Moheth. The xxi. day.

4 Remember me, O Lord, according to the  
vow that thou bearest unto thy people: O  
give me with thy salvation.

5 That I may see the felicitie of thy chosen: and  
rejoyce in the gladnesse of thy people, and give  
thanks with thine inheritance.

6 We have sinned with our fathers: we have  
done amisse, and dealt wickedly.

7 Our fathers regarded not thy wonders in  
Egypt, neither kept they thy great goodnesse in re-  
membrance: but were disobedient at the sea, even  
at the Red sea.

8 Nevertheless, he helped them for his Names  
sake: that he might make his power to be known.

9 He rebuked the Red sea also, and it was dried  
up: so he led them thorow the deep, as thorow a  
wildernesse.

10 And he saved them from the adversaries  
hand: and delivered them from the hand of the  
emie.

11 As for those that troubled them, the waters  
overwhelmed them: there was not one of them  
left.

12 Then beleaved they his words: and sang  
praise unto him.

13 But within a while they forgot his works: and  
would not abide his counsell.

14 But lust came upon them in the wildernesse:  
and they tempted God in the desert.

15 And he gave them their desire: and seer  
leannesse withall into their soul.

16 They angered Moses also in the tents: and  
Aaron the salutar of the Lord.

17 So the earth opened, and swallowed up Di-  
athan: and covered the congregation of Abiram.

18 And the fire was kindled in their companies:  
the flame burnt up the ungodly.

19 They made a calf in Horeb: and worshipped  
the molten image.

20 Thus they turned their glorie: into the simi-  
litude of a calf that eateth hay.

21 And they forgot God their Saviour: which  
had done so great things in Egypt.

22 Wondrous works in the land of Ham: and  
fearfull things by the Red sea.

23 So he said he would have destroyed them, had  
not Moses his chosen stood before him in the gap:

## Moneth. The xxi day.

30 turn away his wrathfull indignation, lest he should destroy them.

31 Yea, they thought scorn of that pleasant land: and gave no credence unto his word.

32 But murmured in their tents: and hearkned not unto the voice of the Lord.

33 Then lift he up his hand against them: to overthrow them in the wilderness.

34 To cast out their seed among the nations: and to scatter them in the lands.

35 They joyned themselves unto Baal Peor: and ate the offerings of the dead.

36 Thus they provoked him to anger with their own inventions: and the plague was great among them.

37 Then stood up Phinees and prayed: and so the plague ceased.

38 And that was counted unto him for righteousness: among all posterities for evermore.

39 They angered him also at the waters of strife: so that he punished Moses for their sakes.

40 Because they provoked his spirit: so that he spake unadvisedly with his lips.

41 Neither destroyed they the heathen: as the Lord commanded them.

42 But were mingled among the heathen: and learned their works.

43 Insomuch that they worshipped their idols, which turned to their own decay: yea, they offered their sonnes and daughters unto devils.

44 And shed innocent blood, even the blood of their sonnes, and of their daughters: whom they offered unto the idols of Canaan, and the land was defiled with blood.

45 Thus were they stained with their own works: and went a whoring with their own inventions.

46 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his own inheritance.

47 And he gave them over into the hands of the heathen: and they that hated them were lords over them.

48 Their enemies oppressed them: and had them in subjection.

49 Many a time did he deliver them: but they rebelled against him with their own inventions, and were brought down in their wickedness.

## Moneth. The xxii. day.

43 Nevertheless, when he saw their adversity, he heard their complaint.

44 He thought upon his covenant, and pitied them, according unto the multitude of his mercies: yea, he made all those that led them away captives, to pity them.

45 Deliver us (O Lord our God) and gather us from among the heathen: that we may give thanks unto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from everlasting, and world without end: and let all the people say, Amen.

*Confitemini Domino. } { Morning  
Psal. 107. } { prayer.*



Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 Let them give thanks whom the Lord hath redeemed: and delivered from the hand of the enemy.

3 And gathered them out of the lands, from the east, and from the west: from the north, and from the south.

4 They went astray in the wilderness out of the way: and found no city to dwell in.

5 Hungry and thirsty: their soul fainted in them.

6 So they cried unto the Lord in their trouble: and he delivered them from their distress.

7 He led them forth by the right way: that they might go to the city where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

9 For he satisfieth the emptie soul: and filleth the hungry soul with goodnesse.

10 Such as sit in darknesse, and in the shadow of death: being fast bound in miserie and iron.

11 Because they rebelled against the words of the Lord: and lightly regarded the counsel of the most high.

12 He also brought down their heart through heavinesse: they fell down, and there was none to help them up.

13 So when they cried unto the Lord in their trouble:

Moneth. The xxii. day.

trouble: he delivered them out of their distresse.

14 For he brought them out of darknesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soul abhorred all manner of meat: and they were even hard at deaths door.

19 So when they cried unto the Lord in their trouble: he delivered them out of their distresse.

20 He sent his word and healed them: and they were saved from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

22 That they would offer unto him the sacrifice of thanksgiving: and tell out his works with gladnesse.

23 They that go down to the sea in ships: and occupy their businesse in great waters.

24 These men see the works of the Lord: and his wonders in the deep.

25 For at his word the stormie winde ariseth: which lifeth up the waves thereof.

26 They are carried up to the heaven, and down again to the deep: their soul melteth away because of the trouble.

27 They reel to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry unto the Lord in their trouble: he delivereth them out of their distresse.

29 For he maketh the storm to cease: so that the waves thereof are still.

30 Then are they glad because they be at rest: and so he bringeth them unto the haven whers they would be.

31 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

32 That they would exalt him also in the congregation

## Moneth. The xxii. day.

gregation of the people : and praise him in the law of the elders.

33 Which turneth the floods into a wilderness: and drieth up the water springs.

34 A fruitfull land maketh he barren : for the wickednesse of them that dwell therein.

35 Again he maketh the wilderness a standing water : and water springs of a dry ground.

36 And there he setteth the hungry : that they may build them a city to dwell in.

37 That they may sowe their land , and plant vineyards : to yeeld them fruits of increase.

38 He blesteth them, so that they multiply exceedingly : and suffereth not their cattell to decrease.

39 And again, when they are diminished and brought low : through oppression, through any plague or trouble.

40 Though he suffer them to be evil intreated through tyrants : and let them wander out of the way in the wilderness.

41 Yet helpeth he the poor out of miserie : and maketh him households like a flock of sheep.

42 The righteous will consider this , and rejoyce : and the mouth of all wickednesse shall be stopped.

43 Whoso is wise will ponder these things : and they shall understand the loving kindnesse of the Lord.

*Paratium cor mether. } Evening  
Psal. 108. } pryer.*



God, my heart is ready (my heart is ready : ) I will sing and give praise with the best member that I have.

2 Awake thou lute and harp : my self will awake right early.

3 I will give thanks unto thee , O Lord, among the people : I will sing praise unto thee among the nations.

4 For thy mercie is greater then the heavens and thy truth reacheth unto the clouds.

5 Set up thy self (O God) above the heavens and thy glorie above all the earth.

6 That thy beloved may be delivered : let thy right hand save them, and hear thou me.

7 God hath spoken in his holinesse : I will rejoyce

## Moneth. The xxii. day.

joyce therefore and divide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my law-giver, Moab is my wash-pot: over Edom will I cast out my shoe, upon the Philistines will I triumph.

10 Who will lead me into the strong city: and who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou, O God, go forth with our hosts?

12 O help us against the enemy: for vain is the help of man.

13 Through God we shall do great acts: and it is he that shall tread down our enemies.

*Deus laudum. Psal. 109.*

**H**old not thy tongue, O God of my praise: for the mouth of the ungodly yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against me with false tongues: they compassed me about also with words of hatred, and fought against me without a cause.

3 For the love that I had unto them, lo, they take now my contrary part: but I give myself unto prayer.

4 Thus have they rewarded me evil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is given upon him, let him be condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widow.

9 Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoil his labour.

11 Let there be no man to pitie him: nor to have compassion upon his fatherlesse children.

12 Let his posteritie be destroyed: and in the next generation let his name be clean put out.

13 Let

## Moneth. The xxii. day.

13 Let the wickednesse of his fathers be had in remembrance in the sight of the Lord : and let not the sinne of his mother be done away.

14 Let them alway be before the Lord : that he may root out the memoriall of them from off the earth.

15 And that because his minde was not to do good : but persecuted the poor helpelesse man, that he might slay him that was vexed at the heart.

16 His delight was in cursing, and it shall happen unto him : he loved not blessing, therefore shall it be farre from him.

17 He clothed himself with cursing, like as with a raiment : and it shall come into his bowels like water, and like oyl into his bones.

18 Let it be unto him as the cloak that he hath upon him : and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies : and to those that speak evill against my soul.

20 But deal thou with me (O Lord God) according unto thy Name : for sweet is thy mercie.

21 O deliver me, for I am helpelesse and poor, and my heart is wounded within me.

22 I go hence like the shadow that departeth and am driven away as the grasshopper.

23 My knees are weak through fasting : my flesh is dried up for want of fatnesse.

24 I became also a rebuke unto them : they that looked upon me, shaked their heads.

25 Help me (O Lord my God : ) O save me according to thy mercie.

26 And they shall know how that this is thy hand : and that thou Lord hast done it.

27 Though they curse, yet blesse thou : and let them be confounded that rise up against me, but let thy servant rejoyce.

28 Let mine adversaries be clothed with shame : and let them cover themselves with their own confusion as with a cloak.

29 As for me, I will give great thanks unto the Lord with my mouth : and praise him among the multitude.

30 For he shall stand at the right hand of the poor : to save his soul from unrighteous judges.

Moneth The xxiii. day.

*Dixit Dominus.* } *Morning*  
*Psal. 110.* } *prayer.*

**T**He Lord said unto my Lord : Sit thou  
on my right hand, untill I make thine  
enemies thy footstool.

2 The Lord shall send the rod of thy  
power out of Sion: be thou ruler even  
in the midst among thine enemies.

3 In the day of thy power shall the people  
offer thee free-will offerings with an holy wor-  
ship; the dew of thy birth is of the womb of the  
morning.

4 The Lord sware, and will not repent: Thou  
art a Priest forever, after the order of Melchi-  
sedech.

5 The Lord upon thy right hand: shall wound  
even kings in the day of his wrath.

6 He shall judge among the heathen, he shall fill  
the places with the dead bodies: and smite in su-  
der the heads over divers countreys.

7 He shall drink of the brook in the way: there-  
fore shall he lift up his head.

*Confitebor tibi. Psal. 111.*

**I** Will give thanks unto the Lord with my whole  
heart: secretly among the faithfull, and in the  
congregation.

2 The works of the Lord are great: sought out  
of all them that have pleasure therein.

3 His work is worthy to be praised, and had  
in honour: and his righteousness endureth for  
ever.

4 The mercifull and gracious Lord hath so  
done his marvellous works: that they ought to be  
had in remembrance.

5 He hath given meat unto them that fear him: &  
he shall ever be mindfull of his covenant.

6 He hath shewed his people the power of his  
works: that he may give them the heritage of the  
heathen.

7 The works of his hands are veritie and judge-  
ment: all his commandments are true.

8 They stand fast for ever and ever: and are  
done in truth and equitie.

9 He



## Moneth. The xxiii. day.

9 He sent redemption unto his people: he hath commanded his covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understanding have all they that do thereafter, the praise of it endureth for ever.

*Beatus vir. Psal. 112.*

**B**lessed is the man that feareth the Lord: he hath great delight in his commandments.

2 His seed shall be mighty upon earth: the generation of the faithful shall be blessed.

3 Riches and plenteousnes shall be in his house, and his righteousness endureth for ever.

4 Unto the godly there ariseth up light in the darknesse: he is mercifull, loving, and righteous.

5 A good man is mercifull and lendeth: and will guide his words with discretion.

6 For he shall never be moved: and the righteous shall be had in an everlasting remembrance.

7 He will not be afraid for any evil tidings: for his heart standeth fast, and beleeveth in the Lord.

8 His heart is stablished, and will not shrink: untill he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnath with his teeth, and consume away; the desire of the ungodly shall perish.

*Laudate, pueri. Psal. 113.*

**P**raise the Lord (ye servants:) O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for evermore.

3 The Lords Name is praised: from the rising up of the sunne, unto the going down of the same.

4 The Lord is high above all heathen: and his glorie above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling so high: and yet humbleth himself to behold the things that are in heaven and earth?

6 He taketh up the simple out of the dust: and lifteth the poor out of the mire.


7 That

## Moneth. The xxiii. day.

7 That he may set him with the princes : even with the princes of his people.

8 He maketh the barren woman to keep house : and to be a joyfull mother of children.

*In exitu Israel. } { Evening  
Psal. 114. } { prayer.*

hen Israel came out of Egypt : and the house of Jacob from among the strange people.

2 Juda was his sanctuarie : and Israel his dominion.

3 The sea saw that, and fled : Jordan was driven back.

4 The mountains skipped like rammes : and the little hills like young sheep.

5 What aileth thee, O thou sea, that thou fleddest : and thou Jordan that thou wast driven back ?

6 Ye mountains that ye skipped like rammes : and ye little hills like young sheep ?

7 Tremble thou earth at the presence of the Lord : at the presence of the God of Jacob.

8 Which turned the hard rock into a standing water : and the flint stone into a springing well.

*Non nobis, Domine. Psal. 115.*

**N**ot unto us, O Lord, not unto us, but unto thy Name give the praise : for thy loving mercies, and for thy truths sake.

2 Wherefore shall the heathen say : Where is now their God ?

3 As for our God, he is in heaven : he hath done whatsoever pleased him.

4 Their idols are silver and gold : even the works of mens hands.

5 They have mouthes, and speak not : eyes have they, and see not.

6 They have ears, and hear not : noses have they, and smell not.

7 They have hands, and handle not, feet have they, and walk not : neither speak they thorow their throat.

8 They that make them are like unto them : and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord : he is their succour and defence.

Te Ye

## Moneth. The xxiiii. day.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that fear the Lord, put your trust in the Lord: he is their helper and defender.

12 The Lord hath been mindfull of us, and he shall blesse us: even he shall blesse the house of Israel, he shall blesse the house of Aaren.

13 He shall blesse them that fear the Lord: both small and great.

14 The Lord shall increase you more and more you and your children.

15 Ye are the blessed of the Lord: which make heaven and earth.

16 All the whole heavens are the Lords: the earth hath be given to the children of men.

17 The dead praise not thee, O Lord: neither all they that go down into the silence.

18 But we will praise the Lord: from this time forth for evermore. Praise the Lord.

*Dilexi quoniam.* } *Morning*  
*Psal. 116.* } *prayer.*



Am well pleased: that the Lord hath heard the voice of my prayer.

2 That he hath inclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about, and the pains of hell gat hold upon me.

4 I shall finde trouble and heavinesse, and I shall call upon the Name of the Lord: O Lord, I beseech thee, deliver my soul.

5 Gracious is the Lord, and righteous: yes, our God is mercifull.

6 The Lord preserveth the simple: I was in misery, and he helped me.

7 Turn again then unto thy rest, O my soul: for the Lord hath rewarded thee.

8 And why? thou hast delivered my soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I beleevd, and therefore will I speak, but I was sore troubled: I said in mine haste, All men are liars.

## Moneth. The xxliii. day.

11 What reward shall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of salvation: and call upon the Name of the Lord.

13 I will pay my vows now in the presence of all his people: right dear in the sight of the Lord is the death of his saints.

14 Behold (O Lord) how that I am thy servant: I am thy servant, and the sonne of thine hand-maid, thou hast broken my bonds in sunder.

15 I will offer to thee the sacrifice of thanksgiving: and will call upon the Name of the Lord.

16 I will pay my vows unto the Lord, in the sight of all his people: in the courts of the Lords house, even in the midst of thee, O Jerusalem. Praise the Lord.

### *Laudate Dominum. Psal. 117.*

**O** Praise the Lord all ye heathen: praise him all generations.

2 For his mercifull kindnesse is ever more and more towards us: and the truth of the Lord endureth for ever. Praise the Lord.

### *Confitemini Domino. Psal. 118.*

**O** Give thanks unto the Lord, for he is gracious: because his mercie endureth for ever.

2 Let Israel now confesse that he is gracious: and that his mercie endureth for ever.

3 Let the house of Aaron now confesse: that his mercie endureth for ever.

4 Yea, let them now that fear the Lord, confesse: that his mercie endureth for ever.

5 I called upon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not fear what man doth unto me.

7 The Lord taketh my part with them help me: therefore shall I see my desire upon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in princes.

## Moneth. The xxiiii. day.

10 All nations compassed me round about : In the Name of the Lord will I destroy them.

11 They kept me in on everie side, they kept me in (I say) on everie side : but in the Name of the Lord will I destroy them.

12 They came about me like bees, and are extinct even as the fire among the thorns : for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall : but the Lord was my help.

14 The Lord is my strength and my song : and is become my salvation.

15 The voice of joy and health is in the dwellings of the righteous : the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preminence : the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but live : and declare the works of the Lord.

18 The Lord hath chastened and corrected me, but he hath not given me over unto death.

19 Open me the gates of righteousness : that I may go into them, and give thanks unto the Lord.

20 This is the gate of the Lord : the righteous shall enter into it.

21 I will thank thee, for thou hast heard me, and art become my salvation.

22 The same stone which the builders refused, is become the head stone in the corner.

23 This is the Lords doing, and it is marvellous in our eyes.

24 This is the day which the Lord hath made, we will rejoyce and be glad in it.

25 Help me now, O Lord : O Lord, send us now prosperitie.

26 Blessed be he that cometh in the Name of the Lord : we have wished you good luck, ye that be of the house of the Lord.

27 God is the Lord which hath shewed us light, binde the sacrifice with cords, yea, even unto the horns of the altar.

28 Thou art my God, and I will thank thee, thou art my God, and I will praise thee.

29 O give thanks unto the Lord, for he is gracious : and his mercie endureth for ever.

Moneth. The xxiiii. day.

Beati immaculati } Evening  
Psal. 119. } prayer.

**B**lessed are those that are undefiled in the way: and walk in the law of the Lord.

2 Blessed are they that keep his testimonies: and seek him with their whole heart.

3 For they which do no wickednesse: walk in his wayes.

4 Thou hast charged: that we shall diligently keep thy commandments.

5 O that my waies were made so direct: that I might keep thy statutes.

6 So shall I not be confounded: while I have respect unto all thy commandments.

7 I will thank thee with an unfained heart: when I shall have learned the judgements of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

*In quo corrigitur?*

**W**herewithall shall a young man cleanse his way: even by ruling himself after thy word.

1 With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

2 Thy words have I hid within my heart: that I should not sinne against thee.

3 Blessed art thou, O Lord: O teach me thy statutes.

4 With my lips have I been telling: of all the judgements of thy mouth.

5 I have had as great delight in the way of thy testimonies: as in all manner of riches.

6 I will talk of thy commandments: and have respect unto thy waies.

7 My delight shall be in thy statutes: and I will not forget thy word.

*Retribue servo tuo.*

**O** Do well unto thy servant: that I may live and keep thy word.

1 Open thou mine eyes: that I may see the wondrous things of thy law.

2 I am a stranger upon earth: O hide not thy commandments from me.

3 My soul breaketh out for the very fervent desire: that it hath alway unto thy judgements.

4 Thou

## Moneth. The xxv. day.

5 Thou hast rebuked the proud : and cursed they that do erre from thy commandments.

6 O turn from me shame and rebuke : for I have kept thy testimonies.

7 Princes also did sit and speak against me : but thy servant is occupied in thy statutes.

8 For thy testimonies are my delight : and my counsellors.

*Adhesio pavimento.*

**M**Y soul cleaveth to the dust : O quicken thou me according to thy word.

2 I have knowledged my waies, and thou heardst me : O teach me thy statutes.

3 Make me to understand the way of thy commandments : and so shall I talk of thy wondrous works.

4 My soul melteth away for very heaviness : comfort thou me according unto thy word.

5 Take from me the way of lying : and cast thou me to make much of thy law.

6 I have chosen the way of truth : and thy judgements have I laid before me.

7 I have sticken unto thy testimonies : O Lord, confound me not.

8 I will runne the way of thy commandments when thou hast set my heart at libertie.

*Legimus } Morning  
pone. } prayer.*



Each me, O Lord, the way of thy statutes : and I shall keep it unto the end.

2 Give me understanding, and I shall keep thy law : yea, I shall keep it with my whole heart.

3 Make me to go in the path of thy commandments : for therein is my desire.

4 Incline my heart unto thy testimonies : and not to covetousnesse.

5 O turn away mine eyes, lest they behold vanitie : and quicken thou me in thy way.

6 O stablish thy word in thy servant : that I may fear thee.

7 Take away the rebuke that I am afraid of : for thy judgements are good.

8 Behold, my delight is in thy commandments : quicken me in thy righteousness.

## Moneth. The xxv. day.

*Et veniat super me.*

**L** Et thy loving mercie come also unto me, O Lord: even thy salvation, according unto thy word.

1 So shall I make answer unto my blasphemers: for my trust is in thy word.

2 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.

3 So shall I alway keep thy law: yea, for ever and ever.

4 And I will walk at libertie: for I seek thy commandments.

5 I will speak of thy testimonies also, even before kings: and will not be ashamed.

6 And my delight shall be in thy commandments: which I have loved.

7 My hands also will I lift up unto thy commandments, which I have loved: and my studie shall be in thy statutes.

*Memor esto verbi tui.*

**O** Think upon thy servant, as concerning thy word: wherein thou hast caused me to put my trust.

1 The same is my comfort in my trouble: for thy word hath quickened me.

2 The proud have had me exceedingly in derision: yet have I not shrunked from thy law.

3 For I remembered thine everlasting judgments, O Lord: and received comfort.

4 I am horribly afraid: for the ungodly that forsake thy law.

5 Thy statutes have been my songs: in the house of my pilgrimage.

6 I have thought upon thy name, O Lord, in the night season: and have kept thy law.

7 This I had: because I kept thy commandments.

*Portio mea, Domine.*

**T**hou art my portion, O Lord: I have promised to keep thy law.

1 I made my humble petition in thy presence, with my whole heart: O be mercifull unto me according to thy word.

2 I called mine own waies to remembrance: and turned my feet unto thy testimonies.



## Moneth. The xxv. day.

4 I made haste, and prolonged not the time: I will keep thy commandments.

5 The congregation of the ungodly have robbed me: but I have not forgotten thy law.

6 At midnight I will rise to give thanks unto thee: because of thy righteous judgements.

7 I am a companion of all them that fear thee, and keep thy commandments.

8 The earth, O Lord, is full of thy mercie: O teach me thy statutes.

*Bonitatem fecisti.*

**O** Lord, thou hast dealt graciously with thy servant: according unto thy word.

2 O learn me true understanding and knowledge: for I have beleaved thy commandments.

3 Before I was troubled, I went wrong: but now have I kept thy word.

4 Thou art good and gracious: O teach me thy statutes.

5 The proud have imagined a lie against me: but I will keep thy commandments with my whole heart.

6 Their heart is as fat as brawn: but my delight hath been in thy law.

7 It is good for me that I have been in trouble: that I may learn thy statutes.

8 The law of thy mouth is dearer unto me than thousands of gold and silver.

*Manus tue se- } { Evening  
cervat me. } { prayer.*



Thy hands have made me, and sustained me: O give me understanding, that I may learn thy commandments.

2 They that fear thee will be glad when they see me: because I have put my trust in thy word.

3 I know (O Lord) that thy judgements are right: and that thou of very faithfulness hast caused me to be troubled.

4 O let thy mercifull kindnesse by my comfort according to thy word unto thy servant.

5 O let thy loving mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they are wicked.

# Moneth. The xxv.

widely about to destroy me: but I will be occu-  
pied in thy commandments.

Let such as fear thee, and have known thy  
testimonies: be turned unto me.

O let my heart be sound in thy statutes: that  
I be not ashamed.

## *Defecit anima mea.*

MY soul hath longed for thy salvation: and I  
have a good hope because of thy word.

Mine eyes long sore for thy word: saying, O  
when wilt thou comfort me?

For I am become like a bottle in the smoke: &  
yet do I not forget thy statutes.

How many are the daies of thy servant: when  
wilt thou be avenged of them that persecute me?

The proud have digged pits for me: which  
are not after thy law.

All thy commandments are true: they perse-  
cute me falsely, O be thou my help.

They had almost made an end of me upon  
earth: but I forsook not thy commandments.

O quicken me after thy loving kindnesse: and  
I shall I keep the testimonies of thy mouth.

## *In eternum, Domine.*

Lord, thy word: endureth for ever in heaven.

Thy truth also remaineth from one ge-  
neration to another: thou hast laid the foundation  
of the earth, and it abideth.

They continue this day according to thine  
ordinance: for all things serve thee.

If my delight had not been in thy law: I  
should have perished in my trouble.

I will never forget thy commandments: for  
with them thou hast quickned me.

I am thine, O save me: for I have sought thy  
commandments.

The ungodly laid wait for me, to destroy me:  
but I will consider thy testimonies.

I see that all things come to an end: but thy  
commandment is exceeding broad.

## *Quemodo dilexi?*

Lord, what love have I unto thy law: all the  
day long is my studie in it.

Thou through thy commandments hast made

## Moneth. The xxvi. day.

me wiser then mine enemies : for they are ever with me.

3 I have more understanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged : because I keep thy commandments.

5 I have refrained my feet from everie evil way: that I may keep thy word.

6 I have not shrunk from thy judgements: for thou teacheest me.

7 O how sweet are thy words unto my throat: yea, sweeter then hony unto my mouth.

8 Through thy commandments I get understanding : therefore I hate all evill waies.

*Lucerna pedi- 2 Morning  
bus meis. 3 prayer.*



Hy word is a lantern unto my feet : and a light unto my paths.

2 I have sworn, and am stedfastly proposed: to keep thy righteous judgments.

3 I am troubled above measure : quicken me (O Lord) according to thy word.

4 Let the free-will offerings of my mouth please thee O Lord: and teach me thy judgements.

5 My soul is alway in my hand : yet do I not forget thy law.

6 The ungodly have laid a snare for me: but yet I swerved not from thy commandments.

7 Thy testimonies have I claimed as mine heritage for ever: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy statutes alway : even unto the end.

*Iniquos odio habui.*

**I** Hate them that imagine evill things : but thy law do I love.

2 Thou art my defence and shield : and my trust is in thy word.

3 Away from me ye wicked: I will keep the commandments of my God.

4 O stablish me according to thy word, that I may live: and let me not be disappointed of my hope.

5 Hold thou me up, and I shall be safe: yet my delight shall be ever in thy statutes.

6 Thou

## Moneth. The xxvi day.

- 6 Thou hast troden down all them that depart  
from thy statutes : for they imagine but deceit.  
7 Thou puttest away all the ungodly of the  
earth like dross : therefore I love thy testimonies.  
8 My flesh trembleth for fear of thee : and I am  
afraid of thy judgements.

### *Feci iudicium.*

- I Deal with the thing that is lawfull and right:  
O give me not over unto mine oppressours.  
2 Make thou thy servant to delight in that  
which is good : that the proud do me no wrong.  
3 Mine eyes are wasted away with looking for  
thy health : and for the word of thy righteous-  
ness.  
4 O deal with thy servant according unto thy  
loving mercie : and teach me thy statutes.  
5 I am thy servant, O grant me understanding:  
that I may know thy testimonies.  
6 It is time for thee Lord, to lay to thine hand:  
for they have destroyed thy law.  
7 For I love thy commandments : above gold  
and precious stone.  
8 Therefore hold I straight all thy command-  
ments : and all false waies I utterly abhorre.

### *Mirabilia.*

Thy testimonies are wonderfull : therefore doth  
my soul keep them.

- 1 When thy word goeth forth : it giveth light  
and understanding unto the simple.  
2 I opened my mouth, and drew in my breath:  
for my delight was in thy commandments.  
3 O look thou upon me, and be mercifull unto  
me : as thou usest to do unto those that love thy  
Name.  
4 Order my steps in thy word : and so shall no  
iniquitie have dominion over me.  
5 O deliver me from the wrongfull dealings of  
men : and so shall I keep thy commandments.  
6 Shew the light of thy countenance upon thy  
servant : and teach me thy statutes.  
7 Mine eyes gush out with water : because men  
keep not thy law.

### *Iustus es, Domine.*

Righteous art thou, O Lord : and true is thy  
judgement.

Moneth. The xxvi. day.

2 The testimonies that thou hast commanded are exceeding righteous and true.

3 My zeal hath even consumed me : because mine enemies have forgotten thy words.

4 Thy Word is tried to the uttermost : and thy servant loveth it.

5 I am small, and of no reputation : yet do I not forget thy commandments.

6 Thy righteousness is an everlasting righteousness : and thy Law is the truth.

7 Trouble and heaviness have taken hold upon me : yet is my delight in thy commandments.

8 The righteousness of thy testimonies is everlasting : O grant me understanding, and I shall live,

*Clamavi in toto  
corde meo. } { Evening  
prayer.*



Call with my whole heart : hear me, O Lord, I will keep thy statutes.

2 Yea, even upon thee do I call : help me, and I shall keep thy testimonies.

3 Early in the morning do I cry unto thee : for in thy Word is my trust.

4 Mine eyes prevent the night watches : that I might be occupied in thy words.

5 Hear my voice, O Lord, according unto thy loving kindness : quicken me according as thou art wont.

6 They draw nigh that of malice persecute me : and are far from thy Law.

7 Be thou nigh at hand, O Lord : for all thy commandments are true.

8 As concerning thy testimonies, I have known long since : that thou hast grounded them for ever,

*Vide humilitatem.*

O Consider mine adversitie, and deliver me : for I do not forget thy Law.

2 Avenge thou my cause, and deliver me : quicken me according unto thy Word.

3 Health is farre from the ungodly : for they regard not thy statutes.

4 Great is thy mercie, O Lord : quicken me as thou art wont.

5 Many there are that trouble me, and persecute me : yet do I not depart from thy testimonies.

## Moneth. The xxvi. day.

6 It grieveth me when I see the transgressours : because they keep not thy law.

7 Consider, O Lord, how I love thy commandments : O quicken me according to thy loving kindness.

8 Thy word is true from everlasting : all the judgements of thy righteousness endure for evermore.

### *Principes persecuti sunt.*

**P**rinces have persecuted me without a cause : but my heart standeth in awe of thy word.

1 I am as glad of thy word : as one that findeth great spoils.

2 As for lies I hate and abhorre them : but thy law do I love.

3 Seven times a day do I praise thee : because of thy righteous judgements.

4 Great is the peace that they have which love thy law : and they are not offended at it.

5 Lord, I have looked for thy saving health : and done after thy commandments.

6 My soul hath kept thy testimonies : and loved them exceedingly.

7 I have kept thy commandments and testimonies : for all my waies are before thee.

### *Appropinquet deprecation.*

**L**et my complaint come before thee, O Lord : Give me understanding according to thy word.

1 Let my supplication come before thee : deliver me according to thy word.

2 My lips shall speak of thy praise : when thou hast taught me thy statutes.

3 Yea, my tongue shall sing of thy word : for all thy commandments are righteous.

4 Let thine hand help me : for I have chosen thy commandments.

5 I have longed for thy saving health, O Lord : and in thy law is my delight.

6 O let my soul live, and it shall praise thee : and thy judgements shall help me.

7 I have gone astray like a sheep that is lost : Oh seek thy servant, for I do not forget thy commandments.

Moneth. The xxvii. day.

*Ad Dominum.* } { *Morning*  
*Psal. 120.* } { *prayer.*



When I was in trouble, I called upon the Lord: and he heard me.

2 Deliver my soul, O Lord, from lying lips: and from a deceitful tongue.

3 What reward shall be given or done unto thee, thou false tongue: even mighty and sharp arrows, with hot burning coals.

4 Wo is me that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

5 My soul hath long dwelt among them: that be enemies unto peace.

6 I labour for peace, but when I speak unto them thereof: they make them readie to battell.

*Leuavi oculos. Psal. 121.*

I Will lift up mine eyes unto the hills: from whence cometh my help.

2 My help cometh even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foot to be moved: and he that keepeth thee, will not sleep.

4 Behold, he that keepeth Israel: shall neither slumber nor sleep.

5 The Lord himself is thy keeper: the Lord is thy defence upon thy right hand.

6 So that the sunne shall not burn thee by day: neither the moon by night.

7 The Lord shall preserve thee from all evils: yea, it is even he that shall keep thy soul.

8 The Lord shall preserve thy going out, and thy coming in: from this time forth for evermore.

*Letatus sum. Psal. 122.*

I Was glad when they said unto me: We will go into the house of the Lord.

2 Our feet shall stand in thy gates: O Jerusalem.

3 Jerusalem is builded as a citie: that is at unity in it self.

4 For thither the tribes go up, even the tribes of the Lord: to testifie unto Israel, to give thanks unto the Name of the Lord.

5 For there is the seat of judgement: even the seat of the house of David.

## Moneth. The xxvii. day.

6 O pray for the peace of Jerusalem: they shall prosper that love thee.

7 Peace be within thy walls: and plenteousnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seek to do thee good.

*Ad te levavi oculos meos. Psal. 123.*

**U**Nto thee lift I up mine eyes: O thou that dwellest in the heavens.

2 Behold, even as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistresse: even so our eyes wait upon the Lord our God, untill he have mercy upon us.

3 Have mercy upon us, O Lord, have mercy upon us: for we are utterly despised.

4 Our soul is filled with the scornfull reproof of the wealthy: and with the despightfulnesse of the proud.

*Nisi quia Dominus. Psal. 124.*

**I**F the Lord himself had not been on our side, (now may Israel say:) if the Lord himself had not been on our side, when men rose up against us.

2 They had swallowed us up quick: when they were so wrathfully displeased at us.

3 Yea, the waters had drowned us: and the stream had gone over our soul.

4 The deep waters of the proud: had gone even over our soul.

5 But praised be the Lord: which hath not given us over for a prey unto their teeth.

6 Our soul is escaped, even as a bird out of the snare of the fowler: the snare is broken, and we are delivered.

7 Our help standeth in the Name of the Lord: which hath made heaven and earth.

*Qui confidunt. Psal. 125.*

**T**hey that put their trust in the Lord, shall be even as the mount Sion: which may not be removed, but standeth fast for ever.

2 The hills stand about Jerusalem: even so standeth



Moneth. The xxvii. day.

Standeth the Lord round about his people, from this time forth for evermore.

3 For the rod of the ungodly cometh not into the lot of the righteous: lest the righteous put their hand unto wickednesse.

4 Do well, O Lord: unto those that be good and true of heart.

5 As for such as turn back unto their own wickednesse: the Lord shall lead them forth with the evill doers, but peace shall be upon Israel.

*In convertendo. 2* } *Evening*  
*Psal. 126.* } *prayer.*



When the Lord turned again the captivitie of Sion: then were we like unto them that dream.

2 Then was our mouth filled with laughter: and our tongue with joy.

3 Then said they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for us alreadie: whereof we rejoyce.

5 Turn our captivitie, O Lord: as the rivers in the south.

6 They that sow in tears: shall reap in joy.

7 He that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come again with joy, and bring his sheaves with him.

*Risi Dominum. Psal. 127.*

**E**Xcept the Lord build the house: their labour is but lost that build it.

2 Except the Lord keep the citie: the watchman waketh but in vain.

3 It is but lost labour that ye haste to rise up early, and so late take rest, and eat the bread of carefulness: for so he giveth his beloved sleep.

4 Lo, children and the fruit of the womb: are an heritage and gift that cometh of the Lord.

5 Like as the arrows in the hand of the giant: even so are the young children.

6 Happie is the man that hath his quiver full of them: they shall not be ashamed when they speak with their enemies in the gate.

*Inter*

Moneth. The xxvii. day.

*Beati omnes. Psal. 128,*

**B**lessed are all they that fear the Lord: and walk  
in his wayes.

For thou shalt eat the labours of thine hands :  
O well is thee, and happie shalt thou be.

Thy wife shall be as the fruitfull vine : upon  
the walls of thine house.

Thy children like the Olive branches : round  
about thy table.

Lo, thus shall the man be blessed : that fear-  
eth the Lord,

The Lord from out of Sion shall so blesse  
thee : that thou shalt see Jerusalem in prosperitie  
all thy life long.

Yea, that thou shalt see thy childrens childrens  
and peace upon Israel.

*Sepe expugnauerunt. Psal. 139.*

**M**any a time have they fought against me from  
my youth up : (may Israel now say)

Yea, many a time have they vexed me from my  
youth up : but they have not prevailed against me.

The plowers plowed upon my back : and  
made long furrows.

But the righteous Lord : hath hewn the snares  
of the ungodly in pieces.

Let them be confounded and turned back-  
ward : as many as have evill will at Sion.

Let them be even as the grasse growing upon  
the house tops : which withereth afore it be pluck-  
ed up.

Whereof the mower filleth not his hand : nei-  
ther he that bindeth up the sheaves, his bosome.

So that they which go by, say not so much as,  
The Lord prosper you : we wish you good luck in  
the Name of the Lord.

*De profundis. Psal. 130.*

**O**ut of the deep have I called unto thee ( O  
Lord :) Lord hear my voice.

O let thine ears consider well: the voice of my  
complaint.

If thou, Lord, wilt be extreme to mark what  
is done amiss : O Lord, who may abide it ?

For there is mercie with thee: therefore shalt  
thou be feared.

I look for the Lord, my soul doth wait for  
him : in his word is my trust.

Moneth. The xxviii day.

6 My soul saith unto the Lord : before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercie: and with him is plenteous redemption.

8 And he shall redeem Israel from all his sinnes,

*Domine, non est. Psal. 131.*

**L**ord, I am not high minded: I have no proud looks.

2 I do not exercise my self in great matters: which are too high for me.

3 But I restrain my soul, and keep it low, like a child that is weaned from his mother: yea, my soul is even as a weaned child.

4 O Israel, trust in the Lord: from this time forth for evermore.

*Memento, Domine. } Morning  
Psal. 132. } prayer.*



ord remember David: and all his trouble.

2 How he sware unto the Lord, and vowed a vow unto the almighty God of Jacob.

3 I will not come within the tabernacle of mine house: nor climbe up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eye-lids to slumber: neither the temples of my head to take any rest.

5 Untill I finde out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: and found it in the wood.

7 We will go into his tabernacle: and fall low on our knees before his footstool.

8 Arise, O Lord, into thy resting place: thou, and the ark of thy strength.

9 Let thy priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turn not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath unto David: and he shall not shrink from it.

12 Of the fruit of thy body: shall I set upon thy seat.

13 If thy children will keep my covenant, and my

## Moneth. The xxviii. day.

testimonies that I shall learn them : their children also shall sit upon thy seat for evermore.

14 For the Lord hath chosen Sion to be an habitation for himself : he hath longed for her.

15 This shall be my rest for ever : here will I dwell, for I have a delight therein.

16 I will bless her victuals with increase : and will satisfy her poor with bread.

17 I will deck her priests with health : and her Saints shall rejoyce and sing.

18 There shall I make the horn of David to flourish : I have ordained a lantern for mine Anointed.

19 As for his enemies, I shall clothe them with shame : but upon himself shall his crown flourish.

### *Ecce quam bonum. Psal. 133.*

**B**Ehold, how good and joyfull a thing it is : brethren to dwell together in unity.

1 It is like the precious ointment upon the head, that ranne down unto the beard : even unto Aarons beard, and went down to the skirts of his clothing.

2 Like as the dew of Hermon : which fell upon the hill of Sion.

3 For there the Lord promised his blessing : and life for evermore.

### *Ecce nunc. Psal. 134.*

**B**Ehold (now) praise the Lord : all ye servants of the Lord.

1 Ye that by night stand in the house of the Lords : even in the courts of the house of our God.

2 Lift up your hands in the sanctuary : and praise the Lord.

3 The Lord that made heaven and earth : give thee blessing out of Sion.

### *Laudate Nomen. Psal. 135.*

**O** praise the Lord, laud ye the Name of the Lord : praise it, O ye servants of the Lord.

1 Ye that stand in the house of the Lord : in the courts of the house of our God.

2 O praise the Lord, for the Lord is gracious : O sing praises unto his Name, for it is lovely.

3 For why? the Lord hath chosen Jacob unto himself : and Israel for his own possession.

Moneth. The xxviii. day.

5 For I know that the Lord is great: and that  
our Lord is above all gods.

6 Whatsoever the Lord pleased, that did he in  
heaven and in earth: and in the sea, and in all deep  
places.

7 He bringeth forth the clouds from the ends of  
the world: and sendeth forth lightnings with the  
rain, bringing the winds out of his treasures.

8 He smote the first born of Egypt: both of man  
and beast.

9 He hath sent tokens and wonders into the midst  
of thee, O thou land of Egypt: upon Pharaoh and  
all his servants.

10 He smote divers nations: and slew mighty  
Kings.

11 Schon King of the Amorites, and Og the king  
of Basan: and all the kingdomes of Canaan.

12 And gave their land to be an heritage: even  
an heritage unto Israel his people.

13 Thy Name, O Lord, endureth forever: so  
doth thy memoriall, O Lord, from one generation  
to another.

14 For the Lord will avenge his people: and be  
gracious unto his servants.

15 As for the images of the heathen, they are but  
silver and gold: the work of mens hands.

16 They have mouthes, and speak not: eyes  
have they, but they see not.

17 They have ears, and yet they hear not: neither  
is there any breath in their mouthes.

18 They that make them are like unto them: and  
so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the  
Lord, ye house of Aaron.

20 Praise the Lord, ye house of Levi: ye that  
fear the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which  
dwelleth at Jerusalem.

*Confitemini. } Evening  
Psal. 136. } prayer.*



Give thanks unto the Lord, for he is  
gracious: and his mercie endureth for  
ever.

2 O give thanks unto the God of all  
goes: for his mercie endureth for ever.

## Moneth. The xxviii. day.

- 3 O thank the Lord of all lords : for his mercie endureth for ever.
- 4 Which only doth great wonders : for his mercie endureth for ever.
- 5 Which by his excellent wisdom made the heavens : for his mercie endureth for ever.
- 6 Which laid out the earth above the waters : for his mercie endureth for ever.
- 7 Which hath made great lights : for his mercie endureth for ever.
- 8 The Sun to rule the day : for his mercie endureth for ever.
- 9 The moon and the stars to govern the night : for his mercie endureth for ever.
- 10 Which smote Egypt with their first borne : for his mercie endureth for ever.
- 11 And brought out Israel from among them : for his mercie endureth for ever.
- 12 With a mightie hand and a stretched out arme : for his mercie endureth for ever.
- 13 Which divided the Red sea in two parts : for his mercie endureth for ever.
- 14 And made Israel to go thorow the midst of it : for his mercie endureth for ever.
- 15 But as for Pharaoh and his hoste, he overthrew them in the Red sea : for his mercie endureth for ever.
- 16 Which led his people thorow the wilderness : for his mercie endureth for ever.
- 17 Which smote great Kings : for his mercie endureth for ever.
- 18 Yea, and slew mightie Kings : for his mercie endureth for ever.
- 19 Schon King of the Amorites : for his mercie endureth for ever.
- 20 And Og the King of Basan : for his mercie endureth for ever.
- 21 And gave away their land for an heritage : for his mercie endureth for ever.
- 22 Even for an heritage unto Israel his servant : for his mercie endureth for ever.
- 23 Which remembered us when we were in trouble : for his mercie endureth for ever.
- 24 And hath delivered us from our enemies : for his mercie endureth for ever.
- 25 Which giveth food to all flesh : for his mercie endureth for ever.

## Moneth. The xxviii. day.

25 O give thanks unto the God of heaven: for his mercie endureth for ever.

27 O give thanks unto the Lord of lords: for his mercie endureth for ever.

*Super flumina. Psal. 137.*

**B**Y the waters of Babylon we sate down, and wept: when we remembred (thee) O Sion.

2 As for our harps we hanged them up: upon the trees that are therein.

3 For they that led us away captive, required of us then a song and melodie in our heaviness: sing us one of the songs of Sion.

4 How shall we sing the Lords song: in a strange land?

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleave to the roof of my mouth: yea, if I preferre not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Down with it, down with it, even to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast served us.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

*Confitebor tibi. Psal. 138.*

**I** Will give thanks unto thee, O Lord, with my whole heart: even before the gods will I sing praise unto thee.

2 I will worship toward thy holy temple, and praise thy Name, because of thy loving kindnesse and truth: for thou hast magnified thy Name, and thy word above all things.

3 When I called upon thee, thou heardest me: and enduedst my soul with much strength.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glorie of the Lord.

6 For though the Lord be high, yet hath he respect

## Moneth. The xxix day.

spekt unto the lowly : as for the proud he behold-  
eth them as farre off.

7 Though I walk in the midst of trouble, yet  
shalt thou refresh me : thou shalt stretch forth  
thine hand upon the furiousnesse of mine enemies,  
and thy right hand shall save me.

8 The Lord shall make good his loving kind-  
nesse toward me : yea, thy mercy, O Lord, endureth  
for ever, despise not then the works of thine owne  
hands,

*Domine, probasti.* } { *Morning*  
*Psal. 139.* } { *prayer.*



Lord, thou hast searched me out, and  
known me : thou knowest my down-  
fitting, and mine up-rising, thou un-  
derstandest my thoughts long before.

2 Thou art about my path, and a-  
bout my bed : and spiest out all my waies.

3 For lo, there is not a word in my tongue : but  
thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before:  
and laid thine hand upon me.

5 Such knowledge is too wonderfull and excel-  
lent for me : I cannot attain unto it.

6 Whither shall I go then from thy Spirit : or  
whither shall I go then from thy presence?

7 If I climbe up into heaven, thou art there : if I  
go down to hell, thou art there also.

8 If I take the wings of the morning : and re-  
main in the uttermost parts of the sea.

9 Even there also shall thy hand lead me : and  
thy right hand shall hold me.

10 If I say, Peradventure the darknesse shall co-  
ver me : then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee,  
but the night is as clear as the day : the darknesse  
and light (to thee) are both alike.

12 For my reins are thine : thou hast covered me  
in my mothers wombe.

13 I will give thanks unto thee, for I am fearful-  
ly and wonderfully made : marvellous are thy works,  
and that my soul knoweth right well.

14 My bones are not hid from thee : though I be  
made secretly, and fashioned beneath in the  
womb.

15 Thine



## Moneth. The xxix. day.

15 Thine eyes did see my substance, yet being imperfect: and in thy book were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How dear are thy counsels unto me, O God! O how great is the summe of them!

18 If I tell them, they are more in number than the sand: when I wake up, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye blood-thirstie men.

20 For they speak unrighteously against thee: and thine enemies take thy Name in vain.

21 Do not I hate them, O Lord, that hate thee: and am not I grieved with those that rise up against thee?

22 Yea, I hate them right sore: even as though they were mine enemies.

23 Try me, O God, and seek the ground of my heart: prove me, and examine my thoughts.

25 Look well if there be any way of wickedness in me: and lead me in the way everlasting.

*Eripe me, Domine. Psal. 140.*

**D**eliver me, O Lord, from the evill man: and preserve me from the wicked man.

2 Which imagine mischief in their hearts: and stir up strife all the day long.

3 They have sharpened their tongues like a serpent: adders poison is under their lips.

4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrow my goings.

5 The proud have laid a snare for me, and spread a net abroad with coards: yea, and set traps in my way.

6 I said unto the Lord, Thou art my God: hear the voice of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battell.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, lest they be too proud.

9 Let the mischief of their own lips fall upon the head of them: that compass me about.

10 Let hot burning coals fall upon them: let them

## Moneth. The xxix. day.

them he cast into the fire, and into the pit, that they never rise up again.

11 A man full of words shall not prosper upon the earth: evill shall hunt the wicked person to overthrow him.

12 Sure I am that the Lord will avenge the poor: and maintain the cause of the helpleffe.

13 The righteous also shall give thanks unto thy Name: and the just shall continue in thy fight.

*Domine clamavi. Psal. 141.*

**L**ord, I call upon thee, haste thee unto me: and consider my voice, when I cry unto thee.

2 Let my praier be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keep the door of my lips.

4 O let not mine heart be inclined to any evill thing: let me not be occupied in ungodly works, with the men that work wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite me friendly: and reprove me.

6 But let not their precious balms break mine head: yea, I will pray yet against their wickednesse.

7 Let their judges be overthrown in stony places: that they may hear my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my trust, O cast not out my soul.

10 Keep me from the snare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever escape them.

*Veni me ad Dominum? } Evening  
Psal. 142. } prayer.*



Cried unto the Lord with my voice: yea, even unto the Lord did I make my supplication.

2 I poured out my complaints before him: and shewed him of my trouble.

3 When

## Moneth. The xxix. day.

3 When my spirit was in heavineſſe, thou kneweſt my path : in the way wherein I walked, have they privily laid a ſnare for me.

4 I looked alſo upon my right hand : and ſaw there was no man that would know me.

5 I had no place to flee unto : and no man cared for my ſoul.

6 I cried unto thee, O Lord, and ſaid : Thou art my hope and my portion in the land of the living.

7 Conſider my complaint : for I am brought very low.

8 O deliver me from my perſecutors : for they are too ſtrong for me.

9 Bring my ſoul out of priſon, that I may give thanks unto thy Name : which thing if thou wilt grant me, then ſhall the righteous reſort unto my companie.

*Domine, exaudi. Pſal. 143.*

**H**ear my prayer, O Lord, and conſider my deſire : hearken unto me for thy truth and righteousneſſe ſake.

2 And enter not into judgement with thy ſervant : for in thy ſight ſhall no man living be juſtified.

3 For the enimie hath perſecuted my ſoul, he hath ſmitten my life down to the ground : he hath laid me in the darkneſſe, as the men that hath been long dead,

4 Therefore is my ſpirit vexed within me : and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works : yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee : my ſoul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint : hide not thy face from me, leſt I be like unto them that go down into the pit.

8 O let me hear thy loving kindneſſe betimes in the morning, for in thee is my truſt : ſhew thou me the way that I ſhould walk in, for I liſt up my ſoul unto thee.

9 Deliver me, O Lord, from mine enemies : for I flee unto thee to hide me.

## Moneth. The xxx day.

- 10 Teach me to do the thing that pleaseth thee  
for thou art my God : let thy loving Spirit lead  
me forth into the land of righteousness.
- 11 Quicken me, O Lord, for thy Names sake : and  
for thy righteousness sake bring my soul out of  
trouble.
- 12 And of thy goodnesse slay mine enemies: and  
destroy all them that vex my soul, for I am thy ser-  
vant.

*Benedictus Dominus. } Morning  
Psal. 144. } prayer.*

**B**lessed be the Lord my strength : which  
teacheth my hands to war, and my fingers  
to fight.

2 My hope and my fortresse, my castle  
and deliverer, my defender in whom I  
trust: which subdueth my people that is under me.

3 Lord, what is man that thou hast such respect  
unto him : or the sonne of man that thou so re-  
gardest him ?

4 Man is like a thing of nought : his time passeth  
away like a shadow.

5 Bow the heavens, O Lord, and come down:  
touch the mountains, and they shall smoke.

6 Cast forth thy lightning, and tear them: shoot  
out thine arrows, and consume them.

7 Send down thine hand from above: deliver  
me, and take me out of the great waters, from the  
hand of strange children.

8 Whose mouth talketh of vanitie: and their  
right hand is a right hand of wickednesse.

9 I will sing a new song unto thee, O God: and  
sing praises unto thee upon a ten stringed lute.

10 Thou hast given victory unto kings: and hast  
delivered David thy servant from the perill of the  
sword.

11 Save me, and deliver me from the hand of  
strange children: whose mouth talketh of vanity,  
and their right hand is a right hand of iniquitie.

12 That our sonnes may grow up as the young  
plants: and that our daughters may be as the po-  
lished corners of the temple.

13 That our garnes may be full and plente-  
ous with all manner of store: that our sheep may  
bring forth thousands, and ten thousands in our  
stables.

14 That

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14 That our oxen may be strong to labour, that there be no decay: no leading into captivity, and no complaining in our streets.

15 Happie are the people that be in such a case: yea, blessed are the people which have the Lord for their God.

*Exaltabo te, Deus. Psal. 145.*

**I** Will magnifie thee, O God, my king: and I will praise thy Name for ever and ever.

2 Everie day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous worthieto be praised: there is no end of his greatnesse.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glorie, thy praise, and wondrous works.

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatnesse.

7 The memoriall of thine abundant kindnesse shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering, and of great goodnes.

9 The Lord is loving unto every man: and his mercie is over all his works.

10 All thy works praise thee, O Lord: and thy Saints give thanks unto thee.

11 They shew the glorie of thy kingdome: and talk of thy power.

12 That thy power, thy glorie, and mightinesse of thy kingdome: might be known unto men.

13 Thy kingdome is an everlasting kingdome: and thy dominion endureth thorowout all ages.

14 The Lord upholdeth all such as fall: and lifteeth up all those that be down.

15 The eyes of all wait upon thee, O Lord: and thou givest them their meat in due season.

16 Thou openest thine hand: and fillest all things living with plenteousnes.

17 The Lord is righteous in all his wayes: and holy in all his works.

18 The Lord is nigh unto all them that call upon

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upon him: yea, all such as call upon him faithfully.

19 He will fulfill the desire of them that fear him: he also will hear their cry, and will help them.

20 The Lord preserveth all them that love him: but scattereth abroad all the ungodly.

21 My mouth shall speak the praise of the Lord: and let all flesh give thanks unto his holy Name for ever and ever.

*Lauda, anima mea. Psal. 146.*

**P**raise the Lord, O my soul, while I live will I praise the Lord: yea, as long as I have any being. I will sing praises unto my God.

2 O put not your trust in Princes, nor in any childe of man: for there is no help in them.

3 For when the breath of man goeth forth, he shall turn again to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his help: and whose hope is in the Lord his God.

5 Which made heaven and earth, the sea, and all that therein is: which keepeth his promise for ever.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giveth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.

9 The Lord careth for the strangers, he defendeth the fatherlesse and widow: as for the way of the ungodly, he turneth it upside down.

10 The Lord thy God, O Sion, shall be king for evermore: and thorowout all generations.

*Laudate Dominum. } Evening  
Psal. 147. } prayer.*



Praise the Lord, for it is a good thing to sing praises unto our God: yea, a joyfull and pleasant thing it is to be thankfull.

2 The Lord doth build up Jerusalem: and gather together the out-casts of Israel.

3 He healeth those that are broken in heart: and giveth medicines to heal their sicknesse.

4 He

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4 He telleth the number of the starres : and calleth them all by their names.

5 Great is our Lord, and great is his power : and his wisdom is infinite.

6 The Lord setteth up the meek : and bringeth the ungodly down to the ground.

7 O sing unto the Lord with thanksgiving : for praises upon the harp unto our God.

8 Which covereth the heaven with clouds, and prepareth rain for the earth : and maketh the grass to grow upon the mountains, and herb for the use of men.

9 Which giveth fodder unto the cattell : and feedeth the young ravens that call upon him.

10 He hath no pleasure in the strength of a horse : neither delighteth he in any mans leg.

11 But the Lords delight is in them that feare him : and put their trust in his mercie.

12 Praise the Lord, O Jerusalem : praise thy God, O Sion.

13 For he hath made fast the bars of thy gates, and hath blessed thy children within thee.

14 He maketh peace in thy borders : and filleth thee with the floure of wheat.

15 He sendeth forth his commandment upon earth : and his word runneth very swiftly.

16 He giveth snow like wooll : and scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels : who is able to abide his frost ?

18 He sendeth out his word, and melteth thereof : he bloweth with his winde, and the waters flow.

19 He sheweth his word unto Jacob : his statutes and ordinances unto Israel.

20 He hath not dealt so with any nation : neither have the heathen knowledge of his laws.

### *Laudate Dominum. Psal. 148.*

**O** Praise the Lord of heaven : praise him in the height.

2 Praise him all ye angels of his : praise him all his hoste.

3 Praise him sunne and moon : praise him all ye starres and light.

4 Praise him all ye heavens : and ye waters that be above the heavens.

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5 Let them praise the Name of the Lord: for he spake the word, and they were made. he commanded, and they were created.

6 He hath made them fast for ever and ever: he hath given them a law which shall not be broken.

7 Praise the Lord upon earth: ye dragons and all deeps.

8 Fire and hail, snow and vapours: winde and storm fulfilling his word.

9 Mountains and all hills: fruitfull trees, and all cedars.

10 Beasts and all cattell: worms and feathered fowls.

11 Kings of the earth, and all people: princes, and all judges of the world.

12 Young men and maidens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise above heaven and earth.

13 He shall exalt the horn of his people, all his saints shall praise him: even the children of Israel, even the people that serveth him.

### *Cantate Domino. Psal. 149.*

**O** Sing unto the Lord a new song: let the congregation of saints praise him.

1 Let Israel rejoyce in him that made him: and let the children of Sion be joyfull in their King.

2 Let them praise his Name in the dance: let them sing praises unto him with tabret and harp.

3 For the Lord hath pleasure in his people: and helpeth the meek hearted.

4 Let the saints be joyfull with glorie: let them rejoyce in their beds.

5 Let the praises of God be in their mouth: and a two edged sword in their hands.

6 To be avenged of the heathen: and to rebuke the people.

7 To binde their kings in chains: and their nobles with links of iron.

8 That they may be avenged of them, as it is written: Such honour have all his saints.

### *Laudate Dominum. Psal. 150.*

**O** Praise God in his holinesse; praise him in the firmament of his power.

2 Praise



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2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the trumpet: praise him upon the lute and harp.

4 Praise him in the cymbals and dances: praise him upon the strings and pipe.

5 Praise him upon the well tuned cymbals: praise him upon the loud cymbals.

6 Let every thing that hath breath: praise the Lord.

FINIS.

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